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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, APRIL 15, 1843. VOL. XXII.—NO 15

RELIGIOUS MISCELLANY.

For the Register and Observer.

ANNIVERSARY OF DR. LOWELL'S SUNDAY SCHOOL.

Among the many pleasant meetings held on the afternoon of Fast Day, no one was more interesting than that of the Sunday School connected with the West Parish Society, held at the house of the Junior Pastor, Rev. Mr. Bartol. At the hour assigned for the meeting we were present, and beheld a most happy sight. More than one hundred scholars, with their teachers and many of their parents, were present. Children of all ages were there, and their happy countenances were the index of their happy hearts. The Senior Pastor was there, and by his words of wisdom and love, made a deep impression on the minds of all. The teachers were there, and beheld with pleasure the assemblage of young and happy hearts. It was a scene such as we delight to look upon. We were constrained to say, as were all of the teachers and friends, 'it is good for us to be here.' We never felt so happy in a meeting of any kind as we felt there. And how could it be otherwise? We saw the faces of a hundred little boys and girls beaming with joy, and how could we feel unhappy? If we were overcome with trouble and anxiety in our worldly affairs, we were compelled to throw aside all thoughts and cares of the world, and to mingle in the joy of those young and innocent hearts. Who could look around without forcibly recalling the words of Jesus: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' If we ever enjoy heaven upon earth, it is on one of these occasions, when, withdrawing from the busy scenes, cares, and toils of business and the world, we can meet a happy band of Sunday School children, enter into their innocent joys, and join our voices with theirs in singing hymns of praise to our Heavenly Father. Then, if ever, we are happy, and he has a heart of adamant who could sit unmoved in the midst of such a circle of God's lovely children.

Such were the feelings which filled our hearts while we were present at the meeting of Dr. L's. Sunday School, and we shall never forget the happy hours which there passed. But while we felt joy at beholding the buds of beauty and innocence around us, feelings and thoughts of a different nature rushed into our mind. We thought how soon those buds were to be exposed to the storms and tempests of life, perhaps soon to be blighted and destroyed. It is the office of teachers to protect and nourish these tender plants till they have grown up into strength and maturity. A sense of our responsibility filled us with seriousness, and we could not but fervently pray with our beloved pastor, that God's blessing might rest on our efforts. But it is time that we we give a more particular account of this pleasant anniversary.

After the children had assembled, and exchanged congratulations, Mr. Wm. D. Coolidge, the Superintendent requested them to listen to their pastor, Dr. Lowell. All were silent, and directed their attention to their belovedminister. He reminded them of the fact that a year had passed since their last meeting together. A year, however long it appeared to them, was but a short period to him. The school had been blessed with success during this period. He exhorted them to be thankful to God, that he had preserved their lives, that no one had been taken from their midst, that their pastors, and teachers and so many friends had been spared to them and permitted to meet again on this happy occasion. He told them to reflect upon their lives during the past year. What improvement had they made? What progress toward heaven? What sins had they committed? What passions had they indulged? He would have each one put these questions to himself or herself, to be sorry for past sins, and to resolve to do better in the future. He would have them live in such a manner that, if Providence should preserve their lives another year, they should be a year *better* as well as a year *older*. After exhorting them in a forcible manner to improve their great advantages, he offered up a fervent and impressive prayer to the Throne of Grace, thanking God for the manifold blessings which he has bestowed upon us for the last year, and imploring His guidance and protection for the future.

The children then united their sweet voices in singing several appropriate hymns. Mr. Coolidge then related some interesting facts concerning the history of the School. The West Parish Sunday School is the oldest in the city, having been founded thirty-one years ago. From a small number of scholars and a few devoted teachers, assembled together in a hall above the church, it has increased to its present state. Now there are more than thirty teachers and about one hundred and fifty scholars, who meet together, Sabbath after Sabbath, in one of the most convenient and most pleasant vestries in the city. Mr. C. exhorted the children to persevere in their duties, and they would amply repay the teachers for their efforts.

Mr. Amos Baker then made a few impressive remarks. He wished to have the children, 'stop and think.' They were travelling on their journey through life, and these yearly meetings were their stopping places. They should stop and think of their progress, see how far they had gone, and what remained for them to accomplish. This journey is to end in heaven. But they must possess virtue and piety to gain the object of their efforts. He would have each one resolve to correct every secret fault and govern every bad passion, so that all may reach heaven, and live in an eternity of bliss with God and Jesus Christ and his angels.

Mr. Pope (formerly a teacher in the school,) said he could not refrain from expressing a word of gratitude and joy that he was enabled again to meet with the children whom he loved so much. He had been a teacher seven years in the school, he had spent many happy hours among the pupils, and he could never forget them. Although he was now called to another sphere of duty, yet his heart was always present with them. He reminded them of the quick passage of time, and urged them to follow the example of Jesus, so that although teachers and scholars may be separated on earth, all may again be united, a happy Sunday School in Heaven, with God for our teacher, and Jesus Christ for our friend.

Rev. Mr. Bartol spoke in a very pleasant and impressive manner to the children. He said that the children often regarded heaven as a place above the stars, a great way off, which they could not reach. But the Jews used to say that there were only three steps between us and heaven. These three steps are Repentance, Prayer, and Charity. Mr. B. exhorted the children to be penitent, prayerful, charitable, and he assured them that heaven would be the reward of their efforts. After singing another beautiful hymn, the children separated, and all returned to their homes, with smiling faces and happy hearts. The remarks made by the pastors and teachers were highly interesting, and we trust that they left a deep impression on the minds and hearts of all the pupils. The afternoon of Fast Day was delightful, nothing occurred to interrupt the pleasure of the occasion, and it was with regret that we left a scene of such joy and happiness.

AN OBSERVER.

REALITY OF ANGELIC BEINGS.

The question has not unfrequently been asked: Of what importance can the doctrine respecting good or evil angels be to us? We owe them, it is said, no duty of homage or worship; and as they are invisible beings, if they exist at all, we can never decide with any certainty, whether or when they interpose in our behalf, or interfere for the sake of injuring us. We have, therefore, no practical interest in this matter. If it be worth an inquiry, it belongs rather to the province of speculative than to that of practical theology.

I cannot accede to such a view of this subject. The Scriptures have taught us, that the original holy and happy condition of our race was essentially changed by the interference and crafty malignity of Satan. The necessity of redemption by the Son of God stands inseparably connected with this. The atonement—the nucleus and centre of Christianity proper—is in some important respects a consequence of Satan's interfence; or, in other words, it was rendered necessary by the success of the tempter, when he assailed our first parents.

Nor is this all which may be truly and properly said, in regard to this subject. If there are good angels, the voluntary ministers of God's will; or evil ones, who are either the executioners of his justice or examples in their sufferings of the proper desert of sin; then these facts are important to us, inasmuch as they cast light upon God's providential government of the world,—a subject of deep interest to all moral and accountable beings.

There is still another point of view in which we may contemplate this subject. The Scriptures of the Old and New Testament are filled with passages that have respect to angels good or evil. Some of these passages are involved in not a little of obscurity, as presented to us, because we are not sufficiently familiar with the Hebrew modes of expression and thought, to apprehend at once the full meaning of the sacred writers. If now it be true, that a proper attention to the angelology of the Scriptures will help to explain these, and especially in case it will render most of the obscure passages in question altogether intelligible, then attention to this subject cannot be fairly deemed unimportant.

What I design to suggest, on the present occasion, has special relation to this last topic of conversation. I might say, in order to explain more fully my design, that I intend to handle this subject *exegetically*, rather than theologically. Were I writing a chapter for a system of theology, I should cast the whole piece in a mould somewhat diverse from the present, and make the *theological* to predominate over the exegetical. Still, I do not intend altogether to neglect the theological, on the present occasion. But in respect to this, where no peculiar difficulties of exegesis are concerned, I shall be very brief, stating both my propositions and the proof of them only in the most summary way.

Every reader who has any extensive acquaintance with the theology or the interpretation of recent times, knows well that no inconsiderable portion of the community, particularly of the learned community, in the eastern and even in our western world, reject the idea of real and veritable angelic beings. All that is said in the Bible in relation to this subject, they interpret as mere trope, or as invested with a poetical costume. It belongs, as they suppose, merely to the fashion or manner of speaking among the Hebrews, who were prone to *personify* every kind of thing, whether animate or inanimate, whether concrete or abstract. Hence, when good angels are spoken of, nothing more is meant, as they allege, than to express the active kindness and beneficence of the Godhead; and when evil angels and their doings are spoken of, nothing more is really meant than the active exercise of God's punitive justice, or the movement of his chastising hand, or his actual arrangments to put men to trial by evils of various kinds and by sufferings. Thus, by a single *coup de main* of exegesis, the doctrine of [illegible]ology, or at any rate the real existence of angels good or evil, is swept at once from the Bible.

It is no part of my design to argue at length the question, whether there is any good ground for the support of such a method of interpretation. But it may still be proper to suggest a few hints, which may serve to aid us in our reflections on this topic.

It is common for the class of interpreters in question to assume, that *reason* decides against the doctrine of the real existence of angels. But what good ground is there for such an assumption? Is it because angels are invisible beings, and impalpable to our senses? So is God himself. As a Spirit, this must be so. But who can with propriety become an atheist on this account? Is it, then, because the analogy of the world of nature decides against the existence of beings intermediate between God and us? So far as any argument can be drawn from this analogy, it establishes the contrary of what is assumed. From man down to the polypus, and even to the minutest object which possesses either animal or vegetable life, there is a regular gradation of beings. Are there none then to fill up or occupy the immeasurable vacuity that intervenes between ourselves and the supreme Godhead? Analogy would lead us, beyond a question, to decide that there must be intermediate intelligences, and intelligences of different gradations. And why should *reason* array itself against the analogy of the natural world? The God of nature and of revelation are surely one and the same; and what he has clearly revealed in the book of nature, may, it must be conceded, find some analogy in the book of revelation. The former book exhibits what is palpable to our bodily senses; the latter what can be truly discerned and believed by our spirits. An order of angels is as consentaneous with the natural apprehension of our minds, as the orders of beings lower than man are with the observation of our senses. Why then, I ask again, should *reason* undertake to deny that there is an order of angelic beings?

I have a claim to ask this question with an open face, because almost all nations, certainly all the leading ones of the heathen world, have fallen upon the belief of intermediate beings between man and the great Supreme. The *Dii Minores* of the Latins and Greeks, the multitude of gods inferior among the Egyptians; the *Amshaspands* and *Izeds* and *Defs* of Zoroaster and the Persians; the innumerable subordinate deities of the Hindus, and of other nations; all prove the proneness of the human mind to receive the doctrine of the existence of intermediate beings between man and the supreme Divinity. I cannot easily be brought to believe that the original wants or desires or longings of the human mind, thus manifested, have not some ultimate object in view which is substantial and real. Men may make a thousand mistakes about manner and minute particulars. But the *religiousness* of our nature was not implanted in vain. Nor would it ever deceive us, provided our passions were all in due subjection.

I might go still further, and say, that the moral perfections of God, which must lead him to take pleasure in beings resembling himself, would, as it seems altogether probable, lead him to create more than one order of rational and moral beings. We argue that the planets are inhabited by rational beings, because we do not believe that they were made in vain, or even comparatively in vain. In like manner we may suppose, that the heavenly world is filled with rational beings, because infinite benevolence would be delighted with such a spectacle or such an arrangement. As the animals of the lower creation, the mere creatures of a day and with exceedingly limited faculties, are without number, so we may well suppose that infinite benevolence and holiness would delight in the multiplication of beings, who should reflect the glories of the Godhead.

It has also been remarked, and not without reason, that as the faculties of the human soul are capable of unlimited progression, and so those who lived thousands of years ago may have greatly advanced beyond us in knowledge, wisdom and happiness, in the heavenly world; so it seems consonant with the will of God, that there should be beings of a higher order than man, that is, than man as he appears in the present world. Nor is it without ground, that an appeal has also been made to the physical constitution of the universe, which connects the solar system with others of the like nature, and these, as is highly probable, with some still greater and more magnificent central system, around which they all move, and to which they are all subordinate. What is true of the physical universe in this respect, may be deemed probable in reference to the great moral universe, God himself being the centre of all.

Why then—for we may now repeat the question with still more emphasis—should reason undertake categorically to decide against the probability, and even the possibility, of angelic beings? It seems to me, that so-called *reason*, in this case, is wrongly named. The natural world, the religious sentiment of mankind, the attributes of benevolence and beneficence, are all arrayed against her, in respect to this matter.

We may come and should come then to the Scriptures, without any prepossessions against the doctrine of angelic existences. And it is to this source, and to this only, that we can look for a decision which is authoritative in respect to this subject. If the actual existence of angels, that is, of intermediate beings between God and us, may be rendered probable by the light of nature, (and we have seen that it may,) yet this is all that can be done by the aid of this light. No absolute certainty is attainable by this mode of reasoning; so much I would freely acknowledge. But enough for us, if the Scriptures have decided, beyond any fair appeal, with regard to this by no means unimportant subject.

It is no part of my design, however, to go into a formal argument to establish even from the Scriptures the reality of angelic beings. The matter lies so plainly upon the face of the sacred records, that no simple and unprejudiced reader would ever think of denying, that the existence of angels is both assumed and taught by the inspired writers. They have, I freely concede, nowhere attempted to *prove* by argument that angels exist; for they every where assume the fact. But then the same is true in regard to the existence of God himself. The Bible enters into no discussion, in which arguments are formally brought forward to establish the divine existence. It assumes the fact. Yea, the Scriptures take it for granted that all men have such a belief, as the natural result of that religious feeling which belongs to human beings as such. And in a way not unlike to this, the Scriptures treat the existence of angels.—*Moses Stuart.*

(From the N. E. Puritan.)

AN INQUIRY.

Messrs Editors,—I would like to see a further consideration of the question, which, in passing, was slightly noticed in your paper a few weeks since: 'Should a pastor, in general, visit the sick among his people, without a special request to do so, either from the sick or their friend?'

MED. JUNIOR.

REPLY.

The above question was received in January last, and was then mislaid, and has but recently come to the light. The proper and practical settling of this question in the public mind, would do much to relieve hurtful irritation. But it is, perhaps, too much to hope for. The Bible plainly makes it the duty of people to *send* for their minister, when they have occasion for his attendance in their sickness. James says: 'Is any sick, *let him call for* the elders of the Church.' From this, it would seem that the sick have no reason to complain of the inattention of their minister, if they do not inform him of their wish for his services, in case of sickness; for it is made expressly their duty to call him. And yet whether he can, in all cases, excuse it to his conscience, if he waits to be sent for, is another question. The fact that others neglect their duty, will not, in all cases, excuse our neglects. The question is, whether peculiar circumstances may not make it a minister's duty to give his attendance, where no desire for it is expressed; and where, perhaps, no such desire exists.

Dr. Emmons established a rule, requiring to be sent for in such cases. Andrew Fuller insisted on the expediency of a like rule. Dr. Scott, in the early part of his ministry, adopted the same rule; but afterwards judged it to be one not to be adhered to in all cases. We are aware, that evils might grow out of a rigid adherence to such a rule. But still, we doubt whether they would be as great as would flow from having no understanding on the subject between the minister and people. There is much of irritation and unpleasant feeling likely to arise, when there is a sort of indefinite understanding that it is the minister's duty, to find out, as he can, when his attendance on the sick is needed. In a majority of cases, it is impossible for him to know, without definite information from the friends of the sick, what is expected or desired by them in the matter; and whether the sickness be such, as to render his visits desirable. Nothing is more uncertain than the reports of the degree of sickness of this and that person, in our neighborhoods. And hence it is wholly unreasonable, to require a minister to be the judge in the case. And whatever may be doubtful, this is plain,—that the sick and their friends have no right to complain, if their minister fails to attend upon them, when they have not signified to him their desire that he would.

Yet, strange to tell, some minds appear to be for some reason *opposed* to sending for their minister in sickness. They seem to entertain an impression that they have been slighted and injured, if he has not come without being sent for. This feeling, wherever it exists, is wicked, and ought not to be encouraged. It is wholly unreasonable to require that a minister shall have either omniscience or clairvoyance, so as to know the condition and occasions of all families in his parish. The sick and their friends, being the only persons supposed to know, are the persons to make known when the occasion for minister's services exist.

SABBATH SCHOOL CELEBRATIONS.

The eleventh anniversary of the Barton Square Sunday School was celebrated on the afternoon of Fast day, in which, by invitation of its devoted Superintendent Hon. S. C. Phillips, the schools connected with the Societies of Messrs Flint, Brazer and Upham participated. Addresses were made by Mr. Phillips, Rev. Mr Thompson, Rev. Warren Burton and Rev. Dr Flint, which, with the musical and devotional exercises performed by the pupils, were listened to with intense interest by a crowded and delighted audience.

There was also a Sunday School celebration at the Tabernacle church on the same afternoon, and another at the Universalist church in the evening.

We understand that an interesting Union religious meeting was held in the Rev. Mr Thayer's church in Beverly, on Fast day afternoon, on which occasion addresses were made by Messrs. Thayer, Stone and other gentlemen, on topics connected with the progress of the Gospel.—*Salem Observer.*

For the Register and Observer.

CHURCH PEWS.

Messrs. Editors—I am sorry to see so much room in your valuable paper taken up in a discussion about Church pews.—The argument in favor of free seats reminds me of some reformers in our Society about ten years ago who contended that there should be no tax to support preaching, but have it all voluntary. One man, who owned a large estate, rather took the lead on that side, and the vote was carried. But we have not received a dollar from him since, and others pay a small pittance in proportion to their property. The idea of free seats, no doubt, will find advocates among some rich men who wish to occupy better pews than they are willing to pay for; but I feel confident it would be impossible to build a new Church in many of our Societies, if those who pay are to fare no better than those who do not pay.

AN OLD SUBSCRIBER.

AMERICAN AND FOREIGN SABBATH UNION.

Agreeably to public notice, a number of gentlemen met at the Old South Chapel, Boston, on the 27th of March, 1843, to consult upon the best ways and means of promoting universally the due observance of the Lord's Day. The Hon. Samuel T. Armstrong was chosen President of the meeting, and Richard W. Bailey, Esq. Secretary. After prayer for the Divine guidance and blessing, and such consultation as the case seemed to require, the subject was committed to a Committee of five, to consider, and report at a future meeting. A subsequent meeting was held at the same place, April 4, and the Committee made the following Report.

REPORT.

The Committee appointed by a number of gentlemen who met at the Old South Chapel on the evening of the 27th ult. to consider the best ways and means of promoting universally the due observance of the Lord's Day, and report, at a future meeting, have attended to that service, and offer the following Report, viz.

One of the best ways, in the judgment of your Committee, of promoting universally the due observance of the Lord's Day, and the one to which they would, at this time, particularly invite the attention of this meeting, is the formation of an Association, to be composed, at first, of such gentlemen present, as may be disposed to unite in it. And for this purpose, your Committee have unanimously agreed to recommend for consideration, the accompanying Constitution.

All which is respectfully submitted by

JUSTIN EDWARDS,
JACOB SLEEPER,
MOSES GRANT, } *Committee.*
BENJ. SMITH,
BENJ. HOWARD,

The Report was accepted.

The Constitution was then taken up and considered, and after being amended, was adopted as follows, viz.

CONSTITUTION.

As 'the Sabbath was made for man,' and the observance of it is essential to the highest social, civil, and religious interests of men; and as the violations of it are such as to call for special efforts to promote its universal observance; and as past efforts, though not without good effects, have failed to reach the extent, and produce a general cessation of the evil; and as some system of measures, and some course of action are necessary, which shall awaken general attention, and spread a knowledge of facts through the community; which shall lead to a union of example and to the exertion of a kind moral influence which shall be commensurate with the evil, and which shall be continued till that evil shall be done away, Therefore,

We, the subscribers, for the purpose of promoting our own good, and that of our fellow men, agree to form ourselves into an Association for the above mentioned object; and for that purpose, adopt the following Constitution, viz:

ARTICLE I.—This Association shall be called, 'The American and Foreign Sabbath Union.

ART. II.—The object of this Union shall be, by the universal diffusion of information, by united example and kind moral influence, to endeavor to persuade all persons to abstain from worldly business, traveling and amusement, and attend the public worship of God on the Lord's day.

ART. III.—All persons who sign this Constitution shall be members of this Union.

ART. IV.—Distinguished friends of the Sabbath, on recommendation of the Executive Committee, may be elected as members of this Union.

ART. V.—Clergymen who pay thirty dollars, and laymen who pay fifty dollars, shall be honorary members of this Union.

ART. VI.—The officers of all local Sabbath Unions formed on the basis of this, shall be members of this Union.

ART. VII.—The officers of this Union shall be a President, Vice Presidents, Secretary, Recording Secretary, Treasurer, and Auditor, who shall perform the duties customarily assigned to such officers, and shall hold their offices till others are appointed.

ART. VIII.—There shall be an Executive Committee of five members, who with the Secretaries, who shall be members, ex-officio, shall direct and superintend the concerns of this Union; fill such vacancies as may occur in their body between the meetings of the Union, and take such measures as may, in their judgment, be best adapted most extensively to accomplish its benevolent object.

ART. IX.—The Secretary, under the direction of the Executive Committee, shall devote his time and attention to the object of this Union. And in the execution of the duties of his office, he shall make appropriate communications to professors of religion of every name; to professional men, and men in public life; to parents, teachers, and guardians; to youth of all descriptions, and especially such as from their situation are peculiarly exposed to violations of the Sabbath; and set before them the pernicious tendency and ruinous consequences of this degrading and destructive vice; and the great and numerous blessings which are connected with the due observance of that day; and he shall labor in all suitable ways, in connection with the friends of this cause, and in reliance on the Divine blessing, to induce all persons to abstain from worldly business, travelling and amusement, and to attend the public worship of God, on that day.

And the members of this Union, would ever be deeply impressed with the truth, that while all appropriate means should be diligently and perseveringly employed for the accomplishment of this great and good object, their dependence for success must be placed on HIM who is 'Lord of the Sabbath,' and who can, through human instrumentality, cause it to be remembered and kept, according to his will, throughout the earth.

ART. X.—There shall be an Annual Meeting of this Union to hear the Report of the Executive Committee; appoint officers; and transact such business as may regularly come before it.

ART. XI.—This Constitution may be altered, on recommendation of the Executive Committee, by a vote of two thirds of the members present, at any regular meeting.

The gentlemen present who were disposed, then gave in their names, and became members of the Union.

The following officers were then appointed.

PRESIDENT.

THOMAS S. WILLIAMS, Chief Justice of the State of Connecticut.

VICE PRESIDENTS.

Samuel Hubbard, Daniel Sharp, Daniel A. White, John Codman, Alfred D. Foster, David Kilburn, Manton Eastburn, Francis Wayland, Mark Tucker, Seth Terry, Noah Porter, Stephen Olin, James Milnor, Theodore Frelinghuysen, Thomas E. Bond, Orrin Day, Spencer H. Cone, William Jay, Elijah Hedding, Aristarchus Champion, Henry Dwight, Reuben H. Walworth, William B. Sprague, Edward C. Delavan, John N. Wilder, Peter D. Vroom, Benjamin Rice, Joseph C. Hornblower, David Magie, Alexander Henry, Cornelius Cuyler, Ambrose White, Albert Barnes, Stephen H. Tyng, William Darling, George B. Ide, Thomas Fleming, S. P. Durbin, William Jessup, Matthew Brown, S. S. Schmucker.

JUSTIN EDWARDS, *Secretary.*
H. M. WILLIS, *Recording Secretary.*
BENJAMIN PERKINS, *Treasurer.*
JULIUS A. PALMER, *Auditor.*

John Tappan, Moses Grant, Benjamin Smith, Benjamin Howard, Jacob Sleeper, *Executive Committee.*

The following gentlemen were then elected as Corresponding Members, viz.

Sir Andrew Agnew, Thomas Chalmers, Scotland.—W. Dealtry, D. D., Joseph Wilson, Esq., Thomas Hankey, Esq., Hon. G. Ryder, P. White, Esq., England.—Rev. Pastor Von Grelach, Rev. Pastor Kuntze, Prussia.—Chevalier Bunsen, Prussian Ambassador at the Court of St. James.

The following Resolutions were then adopted.

1. *Resolved*, That as the Sabbath was made for man, and the observance of it is essential to the highest social, civil, and religious interests of men, it is, in our view, not only the duty, but the *right* and *privilege* of all men duly to observe it.

2. *Resolved*, That as the observance of the Sabbath, by increasing the knowledge and virtue of the community, tends powerfully to promote the purity and permanence of free institutions, no enlightened and consistent patriot will fail conscientiously and habitually to observe it.

3. *Resolved*, That as it is asserted by high medical authority, that the law which requires a periodical cessation of worldly business, is not a positive, or moral institution merely, but is a *natural* law, which has its foundation in the nature of man; and facts are appealed to, in proof of the truth of this assertion; and that the violation of this law necessarily tends to lessen the health, injure the minds and destroy the lives of men, it is important that those facts should be collected and circulated throughout the community.

4. *Resolved*, That should ministers of the gospel, of all denominations, frequently preach on the subject, and exhibit the reasons for remembering the Sabbath and keeping it holy, it would tend greatly to promote the universal observance of that day.

5. *Resolved*, That should some good Sabbath Manual be put into every family; and all children in families and Sabbath schools be correctly and thoroughly instructed in the principles which require a day of weekly rest from worldly business, the benefits which flow from an observance of those principles, and the evils which have followed, and which ever must follow a violation of them, it would tend powerfully to promote, not only *their* highest good, but the good of the world.

6. *Resolved*, That all persons who are acquainted with facts which show strikingly the duty and utility of keeping the Sabbath and the evils of violating it, are requested to put them on paper, and transmit them to the Secretary of this Union, No. 28 Cornhill, Boston. U. S. A.

7. *Resolved*, That as the employment of laborers *seven* days in a week, tends greatly to *injure* them as to health, morals, reputation, usefulness, and happiness, and is a peculiar hardship to the *poor*, tending to degrade them in their own estimation and the estimation of others, and to ruin their children; religion, philanthrophy, patriotism, and humanity, all require that it should cease.

8. *Resolved*, That should the friends of the Sabbath, in any place, judge that it will tend to promote the due observance of that day, among themselves, to form a local Sabbath Union; and should no other form be deemed more suitable for that purpose, it is respectfully suggested to them, to adopt the following, viz:

'As the Sabbath was made for man, and the observance of it is essential to the highest social, civil, and religious interests of men, we hereby agree that we will endeavor, by example and other kind moral influence, to persuade all persons to abstain from worldly business, traveling and amusement, and to attend the public worship of God, on that day.'

The consequences of forming such Associations composed of all heads of families and such members as are disposed to join them, may be expected to be,—

1. That the Sabbath will be better observed than it was before;

2. A larger number will attend public worship;

3. The way will be opened, should families be found who have not heretofore attended public worship, to attempt, by united example and kind moral influence, to induce them to perform that duty, and thus promote their own good, the good of their children, and of the community.

9. *Resolved*, That John Tappan, Esq., Chairman of the Executive Committee of the American and Foreign Sabbath Union, Thomas Sewall. M. D., of Washington, D. C., S. P. Durkin, D. D., President of Dickinson College, Carlisle, Penn., and Amos A. Phelps of Boston, be requested to represent the interest of this Union in all Societies for the promotion of the observance of the Sabbath in Great Britian, and on the Continent of Europe, whose meetings they may be able to attend.

THE BIBLE OUR AUTHORITY—CHRIST OUR TEACHER.

It has been justly observed by that learned and honest divine, Lardner, that 'the chief cause of its ruin in the East, was the decisions of human authority—decisions which paved the way for Mahometanism, and by which ignorance, hypocracy, and tedious rituals, came to take place of honesty, true piety, and undissembled spiritual and reasonable worship and devotion.' The same causes have operated in the West, and though not to the same extent, still enough to create sorrow in the mind of every well-disposed and well-informed Christian—still enough to show the imperative obligation and necessity of recurring to its first principles, if we could see Christianity restored to its native beauty, simplicity, and power. To bring it to this state, we must break its connexion with all human authority. We must consider its laws and constitution, its doctrines and precepts, in the volume where they stand recorded, surrounded with their own clear light, and not in the forgeries and compilations of ecclesiastical statesmen, or the traditionary legends of a dark superstition.

Had men, instead of listening with stupid credulity to Popes and Fathers, turned their eyes to Christ, and had recourse to the 'law and the testimony,' religion would never have suffered the degredation and corruption, by which its beauty, has been tarnished, and its influence impaired. But it is to be lamented, that they have always been too much disposed, from ignorance or fear, to give up their right to think, to inquire, to judge and decide for themselves,—a most dangerous concession: for from not knowing, not valuing, or not having courage to maintain their rights, they might soon be left without any rights to maintain. They might be reduced to a state of abject slavery, both political and religious. As long as they continue steadfast in their allegiance to Christ, they possess the truth, and the truth makes them free. But they bring themselves into bondage,—as often transfer to man that right of decision, which belongs only to God and their own conscience.

Of all the enemies of the truth, in every age of the church history, none has proved more formidable than deference to the authority of those who usurp the lordship of conscience, and contrary to the Saviour's injunction, will be called *Master* or *Rabbi*, or any other name with which the spirit of adulation can gratify the proud. Our Saviour himself found this to be one of the most insuperable obstacles to the adoption of his faith. The question, in this day, was not, What proofs has he given that he is the Christ, the Son of the living God; what doctrines has he taught; what miracles performed?—But, 'Have any of the rulers, or of the Pharisees, believed on him?' The common people, who yielded to the force of their honest convictions, were immediately assailed by reproaches and imprecations. 'This people, who knoweth not the law, (i. e. who do not understand the law, as interpreted by their Rabbies,) are cursed.' Such, in every age, is the language of those who insolently assume the title of the Orthodox. Such are the insults to be endured by honest men, who dare to think for themselves, when they differ from the law-established dogmas of Scribes and Pharisees. Such, too, is the impious arrogance of the latter, to decide on every question that comes between man and his God. Though their pretensions are sometimes resisted, they are too frequently allowed; and doctrines are admitted, not because they are true, but because they are clamorously advocated, because those who reject them are vilified and anathematized—or because they are connected with certain worldly advantages, and espoused by the powers that be—by landlords, patrons, profitable customers, and the great man of the family, whose smile must be purchased by a dereliction of principle, and advocacy of established

corruptions. Wealth, and power, and and fashion, and popularity, have a wonderful influence, as every one knows, in perverting the judgment of more than their possessors. They dazzle the vain, and seduce the weak. As for the worldling, he follows the stream, and in all circumstances clings to the side of the strong. He tolerates every abuse; justifies every enormity. In the judgment-hall he re-echoes the sentence of Pilate, and in the crowd he shouts, not Christ but Barrabbas!

We have sometimes heard it maintained, that it is of little consequense what master a man serves, what form of Church discipline he prefers, or what mode of faith he professes, provided his life be virtuous:

Grant the truth of this often-repeated adage—we ask is that man's life in the right who, though he keeps nine of the commandments, violates the tenth—who, though he neither steals, murders, nor commits adultery, yet bears false witness against his neighbor? Is he in the right who gives his assent and consent to any articles of faith, which he does not either believe or understand? Is he in the right who sanctions any mode of worship which he feels persuaded is unscriptural—who bows in the house of Rimmon, or abets the conduct of the sons of Eli, whose profligacy caused men to 'abhor the offering of the Lord?' No—we contend that his life is in the wrong. By sanctioning what is false, he denies what is true. He acts a lie—he plays the hypocrite. While he pretends to be the friend of Christ, he promotes the interests of Belial. He does not crucify his master, indeed—he only delivers him into the hand of his enemies. He is neither his judge nor executioner. No—he is only a traitor, and he consummates his treason with a kiss.—*Nathaniel Hall.*

CHRISTIAN REGISTER.

BOSTON, APRIL 15, 1843.

RELIGIOUS CONVERSATION AS A MEANS OF RELIGIOUS CULTURE.

In our last we specified some of the chief means of religious culture which lie open and free to the use of all, viz., the public religious services of the Church, private study, application of the lessons of the New Testament, piety at home—and visits of true sympathy made to the poor and afflicted. It is our sincere conviction that these means afford opportunities of religious culture which can never be exhausted, and we fear that many who crave more have not put all of these into use. There are those who ask for yet more means of spiritual sustenance, some of them have without doubt been faithful in the use of those already specified, but others doubtless overlook or underestimate them. Whether more means are to be sought for, are necessary, or can be profitably employed, we believe depends more upon the temperament and disposition of individual persons than upon all other considerations beside. We know of those for whose religious character we have profound respect and confidence, who take extreme views of this subject. One would shrink almost in disgust from what is called social religious conversation, while another would make it the very joy of his life. When the desire of it springs up naturally in the heart of one who improves the other means of religious culture, we think it may be innocently indulged, and if circumstances are favorable, may be trained to a good issue. Familiar religious conversation is of the highest use; sympathy in faith and feeling strengthens our best convictions. We seek to share with others our hopes and bosom trials. The blessing of a religious friend is worth the patient search which is necessary to obtain it. Yet the very expectations which we cherish concerning the benefit to be derived from religious conversation, suggest the conditions by which it is to be sought. Sincerity, confidence, a degree of privacy, and above all a close communion of friendship, are essential to the enjoyment of the blessing. The desire for religious sympathy is the most natural, the most sincere desire which the heart can feel. Religion will be a cold abstraction, a lifeless, dreamy imagination to every one who does not seek aid, comfort, fellowship and faith by free communion of thought and feeling with one or more of his fellow creatures. It is pleasant, it is encouraging to us beyond all measure to discover that there is one great interest with which rivalry and vanity need not interfere, one great interest common to us all, even the religious experience of the heart. No one can realize the depth and strength of his religious wants, no one can be sufficiently borne up by his own resolutions of holy living unless he is quickened by intimate and free converse with another whose wants, desires and intentions are like his own. Let this communion, private, sincere, and earnest, not public, promiscuous, and of mingled elements, let this communion be sought for by those who crave its influence. There are few, if any persons who cannot find one or more true and pious friends in their own condition of life, with whom they may hold religious conversation. We believe that more of piety and faith is thus nurtured than we have any idea of—would that all who feel a want would thus supply it. Our own individual judgment does not approve of public conferences upon the religious experience of the heart, in the presence of strangers, but we do attribute an immeasurable influence for good to the intimate religious converse of those who feel no constraint, but perfect ease and entire confidence in each other's society. With this condition most valuable aids in spiritual culture may be found in religious conversation. There are those who know this by their own enjoyment. Let others prove it by a trial.

For the Register and Observer.

FREEDOM OF THE PULPIT.

Messrs. Editors,—I did not suppose that the few remarks I sent you, upon Mr. Motte's reception at Savannah &c., would so far attract notice as to call out a reply.

Your correspondent G. in the Register of the 1st instant seems to have received a different impression upon reading the report of the proceedings of the Association from that which I expressed. He says, 'this Association was established to propagate, not merely the Unitarian views of the relation of the Father and the Son, but the noble and elevating views of universal love which the Son came to teach.' 'These' he continues 'if properly taught and learned, would make the slave free.' In this opinion I most heartily concur; let the Association and let G. aid in disseminating these views, then I am content; aid in that great work of binding up the broken hearted and preaching deliverance to the captive. I am content; let Christ be the pattern, and our preaching be the 'universal love which the Son came to preach.' I am content; but how can the gospel of 'universal love' be preached, while the preacher's mouth is sealed against the most prominent sins, and those which present the greatest obstacle to the spread of truth, righteousness and peace?

G. infers that the Association entertained doubts whether the individual sent 'could have promoted the cause which both thus and the Church at Savannah, had so much at heart.' If he means religious instruction and Christian edification I cannot imagine from whence he draws this inference. The gentlemen sent to Savannah was thought peculiarly fitted for that mission.

It appears that 'members of the Church on the spot, cupable of judging, unanimously came to the conclusion that his usefulness as a preacher, would be entirely destroyed, by his having held and preached certain opinions which are not tolerated in this section of the country.' If 'the real prayerful objects of the American Unitarian Association and the Church at Savannah were the same' then how could Mr. Motte, or any other conscientious Christian minister, discharge his duty and accomplish or aim to accomplish these objects unless he is left at liberty, under the guidance of his own wisdom, prudence and charity to reprove any and every sin. To illustrate the subject—suppose that in one section of our country, when the people pay but little regard to the Sabbath, a minister at their request, is sent to them by the association. As a consistent *Christian minister*, he would regard the violation of the Sabbath as a sin, which he was to reprobate and reform. He is met by *members of the Church*, and admonished that he must not preach against this habit of the people. The loss of time and the consequent loss of money—so much substantial from their worldly goods by the change of this peculiar habit of their community could not be allowed. With these feelings, the man of God is forbidden to enter the sacred desk, lest he should interfere with the customs and practices tolerated among them.

Suppose again, that there is a town, or village in a distant part of our State, where the people indulge in the vilest habits of intemperance, and a minister is sent there by request. On his arrival he is met by the worthy members of the Church and catechised on the subject of temperance. It is discovered that he is a thorough temperance man, and has preached against this vice. The doors of the Church are then shut against him. He is told that his fame had gone before him, that his opposition to their peculiar practice and principles would destroy his usefulness among them, and he is sent back. The prospect of doing any good, by aiding such a town, or village, or parish, is certainly very small.

Let us suppose, once more, that a clergyman should be sent for from New Orleans, where the custom of duelling is tolerated and practiced; that he should have arrived there about the time of a late duel, when an Hon. Judge had fallen mortally wounded, and suppose this clergyman had expressed opinions against this barbarous practice. He is met on his arrival, by a committee of the Society that sent for him, and asked if he is opposed to this custom, his reply of course would be in the affirmative. Then sir, you cannot preach here. We honor and respect this practice, our judges and respectable citizens sustain it. It is our peculiar privilege, we maintain the right of murdering each other in this honorable way. We can hear nothing against it, 'and in our opinion your usefulness as a preacher in this community would be entirely destroyed, by your having held certain opinions, which are not tolerated in this section of the country,' and upon this he is sent back; the doors of the Church are shut against him.

I might multiply cases illustrating this subject, which appear to me to be analogous to the Savannah case; but it is not necessary; enough has been said already, I will say no more. It is my reverence for true Christianity, and my love for humanity, that has induced me to trouble you again upon the subject. I think it time that religion was understood and preached in its simplicity and in its purity. I think it time that mankind should be warned against every sin that attaches them to earth, and keeps them from heaven. That the watchman should no longer cry peace, peace, when there is no peace. Every faithful missionary of the gospel of Christ, should regard the words of the prophet, 'So thou, O son of man, I have set thee a watchmen unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand'—but if he warn the wicked of his evil way and he turn not, then his blood is upon his own soul. So let every Christian minister warn the wicked and acquit his own soul, whether they will hear, or whether they will forbear.

W. B.

For the Register and Observer.

BULFINCH STREET SUNDAY SCHOOL.

The fourth anniversary of this school was noticed by appropriate and interesting services at the Bulfinch Street Church on the afternoon of Fast-day. The school was in the body of the house—each class occupying a pew with its teacher at the head. The Superintendent Mr. W. G. Babcock stated that the number of scholars belonging to the school was 178 and that the average attendance during the past year had been 120. The school was divided into 34 classes and there were 38 teachers and officers connected with it. It had been and was their aim to make the children *truly religious* and they relied on the *piety of the teachers* more than on any thing else.

Albert Fearing Esq., addressed the parents on this occasion in a strain of fervent eloquence. He referred to a change which he said his feelings of late had undergone and remarked that on no subject had that change been greater than in respect to S. schools. He had always thought them useful but had never prized them so highly as at present. He thought that if parents, pastors and teachers were to unite their efforts they might one day bring the whole family of man within the influence of the Sabbath schools. In beautiful and expressive imagery he compared the Sunday school and the family circle to a garden in which flowers of exquisite shapes, odors and hues were blooming on every side. The owner entrusted the care of these flowers for a time to gardeners and in the end would transplant them to a more genial clime. The children were the flowers, parents and teachers were the gardeners and God the owner, who having entrusted for a time the care and culture of these children to parents and teachers, wou'd one day claim them for removal to a higher and happier state of being; and it would be required at the hand of parents that these flowers which blossomed for immortality should be returned to their Infinite Giver as pure as when they had come from his creative hand. The solemn responsibility of parents to preserve, protect and guard the characters of their offspring, was urged by means of this figure with a power which must have reached the heart and moved the feelings of all hearers who sustained that relation.

Dr. F. H. Gray made a few remarks to teachers. His words he said would be words of encouragement. Teachers were sometimes discouraged; he would first warn them not to expect too much. They ought not to look for and expect to see extensive and important immediate effects resulting from their labors. The coral island was formed atom by atom—and after a succession of ages was covered with soil. Seeds dropped casually and one by one from the talons of the birds as they flew over it in the course of a series of centuries produced a covering of vegetation. An important effect was produced, but not in a moment, and not by a few mighty movements; but gradually and little by little by almost imperceptible changes reaching through a succession of ages. Teachers must not expect important objects to appear immediately. As an encouragement he would state one single argument. It was this. Nothing was ever lost. No grain of sand, no drop of water existing when the earth performed its first revolution had ever been destroyed. The water in our streets and even the smoke which we were so desirous to be rid of, would flow to the sea or ascend a little way in the atmosphere and would again visit our earth, but no part of them ever would be lost:—meaning that the moral power or spiritual life awakened and enkindled by the teacher's effort was something which would be at least as enduring as these seemingly insignificant and repulsive particles of matter. Dr. G. referred to Martin Luther as an example of steadfast perseverance amidst difficulties. While in prison at Watling and ignorant as to what would be his fate he translated the New Testament into the German language and thereby placed its contents within reach of the common people of Germany. Luther's friends for aught he knew had all forsaken him and whether his own life should be spared was more than he could tell, yet his spirit was not cast down and his steadfast determination to carry forward a noble work was not overcome. Mr. G. observed that he might find an example of success attendant on perseverance at hand and in our own day, in the case of that benevolent female who had visited many towns in distant parts of this Commonwealth, and had almost by her unaided efforts procured inestimable benefits for the insane of our State. Dr. G. said he was 'sick to death' of hearing the Sunday school called '*a beautiful sight.*' A gathering of children was often spoken of 'as a beautiful sight.' But suppose they had assembled to vex an animal or to annoy each other. It was still a gathering of children but was it a beautiful sight? We may see an elegant building and may admire its symmetry and architecture, but suppose we learn that it is erected for purposes of gambling—the building remains the same in all its beauty, but how changed the feelings with which we look upon it. So in regard to the Sunday school, it was not alone that it was an assemblage of children, but it was the commendable purposes for which they met together that made it an agreeable spectacle.

The children were addressed by Rev. Mr. Holland, late of Brooklyn, N. Y., Mr. H. observed in commencing that though a stranger to the young persons before him whom he was to address, yet he felt 'at home' in speaking to them. And the easy flow of his affectionate and kind spirited address, proved the truth of his remark. His object seemed to be to show the beauty and attractiveness and power of a spirit of kindness and love, and likewise that such a spirit might pervade the minds and sway the conduct even of children. He illustrated the principle by several strikingly pertinent anecdotes, and did not forget when relating them that he was addressing children, nor allow any ambition to show off himself to raise his style of address above the comprehension of the young persons he was *expected* to address. The anecdote of 'a kiss for a blow' and another of the Cheerybles were told with fine effect. Mr. Holland likewise related an instance in William Penn's dealings with the Indians, in which Penn through the power of the spirit of love, kindness and generosity which Mr. H. had been recommending, retained the friendship of his savage neighbors, when other means might have proved ineffectual to that desirable end. Penn had contracted with the Indians to give them a certain price for as much land as a man could walk round in a day. The man he selected to walk round the land was a fast walker and went round a much larger tract than the Indians had anticipated. They were dissatisfied with the bargain. Penn was advised and urged to enforce his claim by an appeal to arms, which would have involved much hardship and pain as well as bloodshed and loss of life. Instead of acting upon this counsel, however, he acted upon his usual principles of kindness and love. He called the chiefs together and asked them how much more than the sipulated sum he must pay to satisfy them, and by giving them a few garments or a few pieces of cloth more than the compensation first agreed on, he obtained peaceable possession of the land and still retained the good will of his Indian neighbors and avoided all the evils of quarrel and war.

When the arranged services, with the exception of the benediction were ended, the pastor of the Society, Rev. F. T. Gray, called attention to some twenty or thirty orphan children belonging to the Female Asylum who were present, and who occupied a few pews at the preacher's right hand. He then read the orphan's anniversary hymn, which those little children without any aid or accompaniment sung. And the sweet and artless song of these unfortunate orphans to their kind Father in Heaven, was one of the most interesting and touching services of the occasion.

As a whole the services were elevating and entertaining, and a pleasant afternoon favored the gathering of a goodly number to enjoy and profit by them. A. C.

For the Register and Observer.

CORRESPONDENCE.

ALBANY.

Messrs. Editors,—I take the liberty to send you the following account of the state of things at Albany. It is well known to most of your readers, that some months since an effort was made to introduce Unitarianism into this city. Prior to this, somewhere about 1830, Rev. Mr. Davis, formerly an Episcopal clergyman, and once settled at Sackett's Harbor, and who a year or two before had embraced our faith, preached a few times in the city. Besides this, I cannot learn that any of our preachers ever attempted to introduce our views of Christianity to the good people of Albany, until the effort made last autumn, by Rev. Messrs. Story, Bellows, Farley, and others, who succeeded in effectually rousing the attention of 'not a few,' and of planting permanently the corner stone of a free church. These gentlemen preached in the Capitol, to audiences varying from 150 to 300, and which were composed of a few, hungry for the bread of life, the remainder curious to hear these new doctrines. As the season for the session of the Legislature approached, our friends were compelled to look out for another place of worship; and as you have been informed through the columns of the 'Christian World,' procured a commodious and comfortable room which they fitted up as a Chapel. This hall will accommodate about 350 persons, and is every way adequate to their present necessities. They commenced services in the Chapel early in the winter, with an average congregation of 75 individuals. Since that time Rev. Mr. Holland has spent four Sabbaths with them, Rev. Mr. Edes three, and for nine weeks the duties have devolved upon myself.

At first, as was to be expected, many of those who attended on our ministrations at the Capitol, fell away, and none but those who were seriously interested in the movement, were found in regular attendance in our humble Chapel. These were not only few, but mostly of the middle classes of society who did not abound so much in the 'good things of this world,' as in the love of God and each other. Nothing disheartened, they contributed to the support of Christian worship with a liberality which would put to the blush many of our wealthy societies in New England, and their regular attendance on the Sabbath, in storm and shine, was cheering indeed to the spirits of him who labored at that altar in dispensing the word of life.

But there were many discouragements. The place of our worship was humble and poorly calculated to tempt the fastidious from their cushioned and crowded temples. Our effort was considered an experiment, and it was generally settled with *all*, but those who composed our faithful band, that it would *fail:* and many who *wished* us success, and determined to join us, if we *should succeed*, looked on in doubt and gave us no help or encouragement. Beside these things, a most unprecedented religious excitement prevailed in all the churches, which were thronged day and night for months, by anxious and curious multitudes to hear the most noisy and popular preachers that could be procured from far and near.

But nothwithstanding all, our little flock has gone on increasing, until the present. Our audiences now average 150, and we sometimes have from 200 to 300. The best feature of this increase of worshippers is, that it appears to be *permanent*. Those who have joined us seem to be earnest seekers after truth, and to have no motive but to be built up in the most holy faith. They seem to be encouraged and resolved to proceed, in the firm persuasion that they shall succeed in their best purposes and hopes.

On the last Sabbath in March, a church was organized of *twenty* members. A few of these were members of old churches, but the majority were religious persons, who from conscientious motives or considerations of doctrine had refrained from uniting with the other churches. Owing to circumstances beyond my control, I was compelled to leave before an opportunity presented for the administration of the sacrament. It will not be long delayed, and in all probability, several others will unite with them before that time.

The society may now be considered as permanently established, although it will for the present, require aid from the parent society. A few of our wealthy societies in New England have adopted the very worthy plan of taking into charge some one of our weak and destitute parishes, with a view to the supply of their spiritual wants. Where *one* society is not fully able to do this, associations have been formed for this purpose. Here is a fair opportunity for some benevolent society or association, and I hope this hint will not be lost upon them. The parish in Albany needs *present* help, with which it will soon be able to stand alone unaided. The A. U. A., with a commendable spirit have voted the necessary aid for the present time; but it cannot do all it would, or all that is needed. Let not the benevolent whom God hath blessed with plenty, forget their indigent brethren who dwell in the midst of strangers.

A small society, auxiliary to the A. U. A., has been formed, and a Sabbath School is to be commenced immediately. If any Sunday School have any class books, or other books suitable for a Library which they can spare, they will do a deed of charity in sending them to Mr. Briggs immediately, for the use of the Sabbath School in Albany. Also tracts, or Greenwood's Hymns, or any other religious books will be very acceptable, and will secure *as pay*, the gratitude and blessings of our brethren in Albany.

While I have my pen in hand, I will just say that what has been done in Albany may be done in almost any of the flourishing cities of Western New York. And I hope some one with the spirit of a missionary will ere long occupy that field so wide and ready for the harvest.

Respectfully yours, A. D. J.

THE CONVENT ON MOUNT BENEDICT.

We published, a few weeks since, a brief editorial article upon the proceedings of the Legislature of this State, upon the petition for indemnity to the Catholics, for the destruction of their property on Mount Benedict, in August, 1834. We have received the following strictures upon our article, and upon the whole subject, which we publish out of respect for a correspondent who has occasionallly sent us better things, rather than from any sympathy with his views, or any alteration in our own convictions produced by his reasoning. We have omitted one or two sentences, and appended one or two remarks in the shape of notes.

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For the Register and Observer.

Messrs. Editors,—I know not that I shall be allowed the freedom of alluding, by way of dissent, to an editorial in the Register of the 18th inst., on the Benedict Convent question. But as I have, for many years, been familiar with your paper, and have been suffered occasionally to see some of my own thoughts registered upon its pages, I shall presume to offer a remark or two upon this subject without designing to affect the attitude of a censor or respondent in regard to what is urged in behalf of Romanists and their institutions in Mass.

I cannot doubt the sincerity of those who think their liberal principles require them to embark with Catholics in this Convent dispute, and that they regard them as suffering religious persecution, in being despoiled of their Convent, and then refused the demanded assistance in re-establishing it. But what and where, I ask, is the *proof*, that fixes this guilt on those even, whose hands supplied the torch, which burnt down the institution, and much less on those, who only withhold the means of rearing it up again? Had the Convent any more of religion in its character, than the female seminary, for instance, located in Hampshire Co., at the base of Mt. Holyoke? And should a mob assail that in the same manner, and under a similar excitement, as did the rioters at Mount Benedict, would it imply a spirit of hatred and persecution against the Protestant faith, the religion of those who founded this establishment for the purpose of female education? And how strongly has it been insisted on by the advocates for yielding to the Catholic claim, that the Convent was so distinct from the religious [illegible] to generate [illegible] o examine into rights peculiarities of Rome [illegible] so remo[illegible] as pertaining to the premises, from all its influences, that there would [illegible] and decree, if the case will allow it, that no possible hazard in placing the most inexperienced and susceptible young females there for education, however much Catholic principles and doctrines in religion were to be shunned? If we have had the truth told us on this point, and no disimulation has been practised for effect, why should we be taxed again and again, with persecuting the Catholics for their religion, because we choose not to be accessory to the maintenance of Convents, when other schools may be had more to our liking? 1.

This topic of reproach I consider to be totally distinct from that of refusing them justice by not listening to their call for redress. If the doctrine of accountability may be fairly placed against the State, as the attempt has been most vehemently made by others, and as it now is by the Christian Register, it shall make no odds with me whether the sufferer and the applicant be Catholic or Protestant; and I do not flatter myself with being more liberal than the great body of my fellow-citizens. Why has this government been suffered to slumber over the thousands and millions of property that have been lost to the owners, because the laws and other circumstances in connexion have not been available to protection, until Mount Benedict happened to feel the inconvenience of such political imbecility? How is it that the discovery was never before made, that laws are not enacted to enable the citizen to protect his own property, but rather that he may avail himself of their insufficiency for this purpose to bring a suit against the Commonwealth? Are there not thousands of dollars every year, if not every month, wrested from the owner by one unlawful means or another, which cannot be regained by any possible legal process? And is the public treasury to be open in all such cases, as a remedy to the failure of protection, such protection, it is contended, the state owes every person under its jurisdiction?

Our Legislature has been often censured for abounding so much in special legislation. And if it be a fault to confer favors partially, I see why not all losses of property, occurring through the inadequacy of law, should not be made up to the loser, or all be left alike to redress themselves by such means as are enjoyed in common through the whole community. To say that the body politic should be answerable for the lawless deeds of citizens, done openly, (which is the case in all riots,) but not for those perpetrated more secretly, is to say, that help should be granted when least needed, and withholden when most indispensable. Had men stolen into the Convent and rifled it of property to any amount and escaped undiscovered, who would have thought it the duty of government, under its obligation to protect, to make the amends which would be had from no other quarter? If the Christian Register will state what may be received and acted upon as the unquestionable rule of morality in such a case, and point us to a just discrimination between what does not require State interference, like what is demanded for the Convent; I think a valuable service will be rendered to those, who, 'in all things, are willing to live honestly.' Such a piece of instruction will be better than any disclaimer of sympathy with the Catholic religion. It will, perhaps, enable the Catholics themselves the better to judge who most befriend them, those who studiously avoid committing themselves as favoring their religion, or those who without giving an opinion of their ecclesiastical establishment, content themselves with conceding to them all the civil rights and religious toleration which are enjoyed by their Protestant brethren under the same laws and constitution of government. As to religious persecution on the one side or on the other, I know nothing of it and believe nothing of it. And as to making 'good their pecuniary loss,' if they have sustained any, let it be shown that such is our duty by compact, or moral right, and I know of none who would dissent from such a measure. 2.

I feel myself under no particular obligation to defend the representatives of the State from the imputation of having acted *disgracefully*, in refusing a committee of inquiry, as recommended, but I believe them fully competent to govern themselves in this respect.

There is, however, one inquiry which I *should* think it would be well to institute, if *supposed* Catholic interest were not involved, and with it the danger of our falling under the charge of persecution, and that is why property, whether less or more, having been given and entrusted for the use of the public should be left, year after year, in that desolate condition which pains the eyes of so many, when they are turned to the once pleasant, but now dreary and disfigured aspect of Mount Benedict. Is that property actively promoting the object of its investment? 3.

Or was it in the contemplation of the donor, that it should or *might*, be made subservient to Catholic prosperity and increase by enabling the members of that communion to derive strength and importance from the circumstance of being odious to the great majority of their fellow-citizens? I take it to be a prerogative of the State to claim for its own what has been given to the public, and passes, by forfeiture, out of the hands of the trustee, unless an heir at law appears with a prior right. May it not, then, be incumbent on the State, rather than suffer Mount Benedict to be a waste, from generation to generation, to examine into rights as pertaining to the premises, and decree, if the case will allow it, that what can be saved for public or private use, shall not be left in an unproductive state, purely to gratify the spleen of some, and aggravate the mortification of others? I am sorry, on the whole, that it should be put out of the power of any benevolent Catholic to furnish to our Protestant community the means of educating our females to elegance and usefulness worthy of their sex, but to talk of 'our Catholic fellow citizens—enjoying the right to worship God according to the dictates of their consciences,' seems to me little less than absurd, if the language is designed to apply, except to the priests—and their consciences, I fear, are not so tender or so enlightened, as to deserve being made responsible for all their lay worshippers. However this may be, I am not advised that the virgin Mary, or any of the saints on the Roman calendar have been more stinted in the adoration paid them since than before the burning of the Convent. Rather than encroach on the Catholic rights of conscience, I would gladly do something to plant in them a conscience, enlightened with gospel truth, rather than clouded by ignorance, or debased by superstition and priestcraft. J. F.

March 28, 1843.

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1. If our correspondent finds this reasoning satisfactory to himself, if he really supposes that nothing of the guilt of religious persecution attaches to those 'whose hands supplied the torch which burnt down the institution,' that there was nothing of the spirit of religious bigotry and intolerance in the act, if he means to to maintain, as he certainly implies, that the moving cause of the attack upon the Convent was simply an unwillingness on the part of the community, or of those who made the attack, 'to be accessory to the maintenance of a school,' to whose maintenance they were not accessory, and could not be so regarded unless they chose to be; a school which those who kept it had a right to keep, to which none were obliged to send their children unless they preferred to, and to which those so preferring had a right to send them, if this be his theory with regard to the cause and object of the destruction of the Convent, we can only say that we see no '*proof*' of it, and do not perceive how it renders the act any more justifiable, In our judgment it adds to the wantonness of the outrage.

2. If the writer sees any force in the analogies, any conclusiveness in the reasoning presented in these paragraphs, we have only to regret that our intellectual and moral vision is so dim that we cannot share in his nice perception. The idea that there is no difference between an ordinary robbery and the destruction of the Convent, save indeed, as the writer implies, that sufferers by the former have a stronger claim to indemnification by the government than sufferers under the latter, seems to us to be founded on a very confused notion of the mutual rights and obligations of government and people. We do not set up for statesmen, nor claim ability to answer to the reasoning or the questions of our correspondent, but we have always supposed that the duty of the Government, the obligation of the community was clearly recognized and set forth in the law passed at the session of the Legislature, the winter after the riot, making provision for indemnification in subsequent similar outrages. If that law is just, if the principles of it is sound, it is the acknowledgement of an obligation resting upon the community, which obligation in the case of the Convent, can be most conveniently and effectively met through the action of the Legislature, making the indemnity which they have acknowledged ought in some way, in such cases to be made.

3. We do not see that the fact that Mount Benedict is suffered to lie waste and unproductive alters our duty, or that it can any way affect the question as to what it is right or expedient for us to do, save as it presents an additional motive why we should furnish means by which its ruins may be repaired. We confessed in our former article that we had little sympathy with the constitution, forms or doctrines of the Catholic church, but we are free to say that we have full as much sympathy with the Catholics as we have with those who while they denounce

Catholic bigotry manifest greater themselves, who while they deny Catholic infallibility, insist upon their own, and who while they profess to reject and denounce spiritual tyranny, practice and uphold it, under different forms, but with as sure end galling a power as the Catholics themselves.

RECENT PUBLICATION.

Tenth Annual Report of the Trustees of the State Lunatic Hospital at Worcester.

The successive Reports on the condition of this noble institution increase in interest, and find readers among those who a few years since were among the last to feel any desire to peruse such documents. They concern one of the noblest Christian charities, one that touches the tenderest and most pitiful sentiments of the heart, and one too which has largely attested the reward of Christian philanthropy. Massachusetts stands among the foremost in time and in munificent outlay, in her efforts to gather in the unfortunate of this class from their wretched abodes, and to put them under restorative and kindly influences. In ten years of its existence, the Hospital at Worcester has received 1557 patients, of whom [illegible] been discharged, [illegible] restored to reason. [illegible] During the present year there have been 429 patients in the hospital, 238 of them now remaining. Of the 191 discharged during the year, 88 were restored to reason. Dr. Chandler, till lately, the faithful and skilful assistant of Dr. Woodward, has been called to the charge of the New Hampshire State Lunatic Hospital, and his place at Worcester is now supplied by Dr. John R. Lee, a gentleman of much experience in the treatment of insanity. Dr. Woodward, so much esteemed and beloved for his wonderful combinations of gifts and excellencies, the sight of him and the sound of his voice, being almost enough to cure a recent case of insanity, remains in charge of the institution, notwithstanding the strong efforts made to draw him away to Utica.

The accommodations of the institution are still inadequate to meet the wants of this Commonwealth. During the last year, 189 applicants have been deprived of the benefits of the Hospital from want of room. The Trustees ask permission to be allowed to apply the Johonnot legacy to the enlargement of the Institution.

We subjoin a few extracts from that portion of the Report which is furnished by Dr. Woodward.

Many cases come to the hospital in which the disease is of short continuance, but which are apparently quite demented. They neither speak, move, eat, rise or sit voluntarily, or without aid. One woman lived by means of the stomach-pump for ten successive weeks, not having swallowed food in a single instance during the time, and then took her food and recovered favorably. She would doubtless have starved to death without this method of administering food. Two patients have been in this condition of mind for some weeks during the past season, both of whom have recovered, and long since returned to their friends.

Perverted senses and false perceptions are common with the insane. We have at this time two patients who are affected by magnetism. One is magnetized by those who surround him, that they may play tricks upon him. He carried loaded pistols, to revenge upon those who thus imposed upon him. In attempting to defend himself with these dangerous weapons, in revenge for an imaginary insult, he was arrested while in the act of presenting his pistol, and was thus saved from destroying an innocent victim of his suspicion.

The other, a female, is tormented by the constant suggestions of a magnetizer, sent by some evil-minded persons to harass and disturb her; yet she thinks she must do whatever he tells her to do, and believe all that he communicates, which makes her constantly jealous, unstable, and unhappy. Both these patients, in most other respects, seem to be well.

Some time ago, we had a patient who had false perception of feeling. During the night, his fingers would enlarge to the size of logs of wood, and his lips roll out like bundles of cloth or leather, and other features of his face were, in like proportion, enlarged and deformed. Feeling did not correct the false impression; the hand, placed upon the lips and face, confirmed, rather than removed, the illusion. When daylight came, and he could see his fingers, the illusion was dispelled; but he was obliged to see his face in a mirror, before he could be satisfied that the features were not distorted. Removing the impression for a time did not effect a cure; the diseased sensation returned, and he resorted to the mirror many times a day to correct it.

Many insane persons have a diseased sensation on the surface, like the crawling of worms and vermin; some have real, and many imaginary, eruptions.

Neuralgia is also a common attendant on some forms of insanity. Those whose excitement comes in paroxysm often have neuralgia in the lucid interval.

False taste leads the suspicions to imagine their food and drinks to be medicated or poisoned. A man now under our care, says, almost daily, that the medicine which comes in his food operates favorably; sometimes he thinks there is too much of it, and sometimes he would like more.

An old man now under our care, suffered greatly from thirst for a long time, because his drinks were poisonous. In the purest water, he could detect the taste of drugs; and his meat, at the same time, was horse-flesh. These delusions are now removed, though the insanity, of thirty years' duration, is not cured.

There is a young man now in the Hospital, who hears a voice in his toe which he dares not disobey. It is a sort of household god, which dictates to him, and he follows the directions implicitly.

Many asthmatics are insane, and there is often a marked coincidence between their paroxysms of hard breathing and increase of delusion and general irritation. It is an interesting inquiry, whether the interruption of regular respiration, in this disease, and the consequent circulation of carbon to the brain, disturbs its functions and increases insanity. It is a question covering a broad field, and would reach those mechanical restraints of the chest, which, in a similar way, disturb this important function of the body. Nearly half the persons who have committed homicide, that have been in the Hospital, were asthmatics.

Epilepsy and palsy impair the memory, and gradually lead to fatuity.

In a few cases of slight paralysis, the pupils of the eye are unequal; one will be contracted, and the other enlarged. In other incurable cases, the pupils of both eyes are contracted to a point. I have not known cases of either description recover.

In one case now under our care, the unequal contraction of the pupils is accompanied with false vision. The patient sees murderers about him, rising up from the ground and the floors, disturbing him exceedingly. He is afraid to go to bed, and has slept standing, braced in the corner of his room, for many years. He often addresses his assailants, and those whom he thinks are in conspiracy with them, with great vehemence of language and gesture.

In some cases, the eye is not pained by strong light, and the patient can look steadily at the meridian sun, for minutes together, without winking. There is at [illegible] man in the Hospital, who [illegible] this at mid-day, with apparent pleasure.

Some insane persons have an aversion to certain colors. An old lady, who resided many years in the Hospital, disliked blue; she not only detested the color, but despised and avoided every person that wore it.

The plea of insanity so often set up in our courts of justice, that it has become a matter of great nicety to decide upon it. Judge Warren in the recent trial for attempted homicide in Essex county, instructed the Jury that the plea might not be set up for an accused person who knew that an act he was about to perform was wrong. This counsel seems to be wise, safe, and as definite as the circumstances of such cases will admit. Dr. Woodward has some remarks upon this subject which must be valuable from his experience. As we know that many of our readers have cause to be interested in these particulars we shall make another extract in our next.

TRAVELS OF MARCO PAULUS.

This is a periodical, consisting of instructive narratives, and edited or written by Jacob Abbot. Part 4 of vol. II is just published, by T. Harrington Carter & Co.

D'AUBIGNE'S HISTORY OF THE REFORMATION.

Saxton & Pierce have received this interesting work, and have it for sale at the low price of 75 cents. The whole title is, 'History of the Great Reformation of the sixteenth century, in Germany and Switzerland, etc. by J. H. Merle Daubigne.'

UNITARIANISM IN ILLINOIS.

A gentleman of Rockford, Illinois, writes thus, to his friends in this city, from whom he had received copies of the Christian Register.

'You seem to take quite an interest in Unitarianism. Your papers are received here with much pleasure, and they are circulated far and wide. We have had Mr Harrington, of Chicago, here, some ten days. He preached to us every day and evening, and was much liked by every one who heard him, of all denominations. He established a church of about fifteen members. There are many more who intend to join the same. Mr H. intends to visit us again in the summer. We have raised about $200 for the support of preaching the current year. We have hope of a visit from Rev. Mr F——, of old C——, Mass., during the summer.

Mr H. stated that some of your rich Societies in and near Boston, were taking Societies in the *'far West'* under their *patronage*, and helping them till they are able to go alone. There are many places where such help is needed, and where it would not be misapplied; and among them, I think Rockford would be found to be one of much interest.

Should any of our Unitarian friends at the East see fit to send here any books, pamphlets, tracts or anything else, they would be gratefully received and profitably used. Any thing of the kind may be directed to Charles Wyman, Librarian of our Society.

MISSIONARY ENTERPRISE.

We were preparing an account of the action of the Committee, on behalf of Missions, when we met with the following abstract of their proceedings in the Monthly Miscellany. We have only to add a word to excite the Parishes friendly to the effort to do their part. The Committee of nine, will hold meetings as often as a sum has been collected sufficient to call for its distribution.

The Committee of Eighty, who were appointed to collect subscriptions for missionary and other purposes, held a meeting at the Berry Street Vestry on Wednesday, March 22, 1843. Mr. Fairbanks, chairman of the sub-committee, reported that the amount already received exceeded $3150; viz. from the Purchase Street congregation in Boston, $860,78; from the Federal Street congregation in Boston, $1172; from the congregation worshipping in Amory Hall, Boston, $331; from the New South congregation in Boston, $700; from the congregation in Keene, N. H., $48,18; from two individuals,—one $25, the other $20. The incidental expenses —for printing Reports, preaching in behalf of the contemplated objects by Rev. Mr. Eliot, holding public meetings, &c., had amounted to nearly $250. The Committee then proceeded to elect three persons who, together with those appointed by the Executive Committees of the American Unitarian Association, the Evangelical Missionary Society, and the Society for promoting Theological Education, should constitute the *Executive Board*, whose duty it is 'to distribute or expend annually the sums collected' by the large Committee. Messrs. Stephen Fairbanks, Henry B. Rogers, and Nathaniel H. Emmons were chosen. On the part of the American Unitarian Association, previously, Rev. Charles Briggs and Rev. George E. Ellis had been appointed; on the part of the Evangelical Missionary Society, Rev. Chandler Robbins and Mr. Nathaniel Thayer; on the part of the Society for the Promotion of Theological Education, Samuel May Esq. and Hon. James Savage.

The Executive Board thus constituted met on Monday, March 27, and proceeded to organize themselves by the choice of Hon. Stephen Fairbanks as Chairman, and Mr. N. H. Emmons as Secretary. After which they voted to distribute, of the money then in their hands, the following sums, viz., to the Evangelical Missionary Society $600; to the Society for the Promotion of Theological Education $600; to the American Unitarian Association $1472. The balance was, by the terms of subscription, specifically appropriated.

It is hoped that other congregations will make their subscriptions soon, and transmit them to the Chairman of the Committee. It will be seen that nearly a third part of the contemplated amount of annual subscription has been raised in five congregations, only one of which is out of Boston. If our other congregations should contribute with the same liberality, the whole sum which was proposed at the commencement of the enterprise will be easily collected. Of the amount already received, a small part fell under the head of donations, a considerable portion appeared as a subscription for one year, and the residue was in the form of an annual subscription for five years, which, we hope, will be the form that future subscriptions will take.

BENEVOLENT FRATERNITY OF CHURCHES.

The Annual Meeting of the Fraternity was held on the evening of Fast-day, at Rev. Mr. Gannett's Church. Prayer was offered by Rev. Mr. Huntington, and the Annual Report of the Executive Committee, embracing large extracts from the highly interesting and valuable semi-annual Reports of the Ministers at Large, was read by the Secretary. The acceptance of the Report was moved by Rev. Mr. Gannett, who addressed the meeting, and was followed by John C. Park, Esq., Rev. F. H. Holland, Dr. F. H. Gray, G. G. Channing, Rev. E. B. Hall, and Horace Mann, Esq. We regret that our limits will not permit us to give a sketch of the appropriate and interesting remarks made by these several gentlemen.

The conclusion of the report directed attention to the condition, prospects and wants of the Fraternity, and it was voted to hold an adjourned meeting for the further consideration of these topics on Thursday, the 13th, of which we shall give an account in our next paper.

OBITUARY.

For the Register and Observer.

MRS. LYDIA WOOD.

Died at Northborough, April 3d, 1843, widow Lydia Wood, relict of Capt. Abraham Wood, aged 88 2-3 years. Full of years and goodness she has left us,—good, as far as mortals can judge, in every sense of the word. Pious, humble and charitable, she was enshrined in the esteem and affection of all, who ever became acquainted with her. In her charitableness and affections, all mankind to her was a father and a mother, a brother and a sister, a son and a daughter. Remarkable for the equanimity of her mind, scarcely ever was she known to exhibit any appearance of anger. Slander, malice, revenge, pride and envy had no residence in her breast. She spoke evil of no one and no one was ever known to speak evil of her. She was selfish in nothing, unless it may be said to be, in the very strong attachment to her children. It may be said of this woman, and a portrait was never more true to its original, as it is written by one who lamented the death of a beloved wife; 'her children were always considered so much a part of her very being, that if they suffered, her sympathetic bosom taught her to suffer with them; the least harsh word addressed to them, she could not avoid applying to herself; nothing could so readily ruffle the native evenness of her temper as any species of unkind treatment of those innocent objects of her maternal regard. Like the most timid and mildest animals, become bold and vindictive in defence of their young, she was ever their shield and defender, even against the guarded attacks of paternal authority; fearful lest a disposition less gentle than her own, should injure when it meant only to correct. She was ever governed by the best of Christian maxims—'do unto others as ye would that they should do unto you;' and this was not so much the effect of reasoning on the occasion, as the pure spontaneous result of that innate goodness of heart, which was her distinguishing characteristic.'

TEACHER'S SOCIAL UNION.

There will be a meeting of this Association at the vestry of the Rev. Mr. Coolidge's Church, on Monday evening next, at 7 o'clock.

Question:—

Does the Sunday School suffer from the want of interest on the part of Parents? If so, how may the evil be corrected?

DAVID PAIGE, *Sec'ry.*

WORCESTER ASSOCIATION.

The brethren of the Worcester Association will please to take notice that their next meeting will be holden in Framingham, on Tuesday, 18th inst., at 5 o'clock, P. M. A. HILL, *Scribe.*

April 15, 1843.

FIRST CONGREGATIONAL SOCIETY IN KINGSTON.

The ordination of Mr A. R. Pope over this Society will take place on Wednesday, the 19th instant. Sermon by Rev. Mr Bartol of this city. The services will commence at half past 1 P. M.

WARREN STREET CHAPEL.

The Annual meeting of the Association for the support of the Warren street Chapel, will take place at that building on Sunday evening next, at 7 o'clock. Mr Barnard's Report will be offered. Several gentlemen will address the meeting, and appropriate music will be performed by the choir. The friends of the institution are respectfully invited to attend.

GENERAL INTELLIGENCE.

Trial and Acquittal of Mercer.—Singleton Mercer was recently put on trial, in New Jersey, on the charge of murdering young Heberton, of Philadelphia, a worthless, unprincipled debauchee and seducer. Mercer, under the excitement of revengeful feelings, for the treatment his sister had received from Heberton, shot him as he was crossing the ferry from Philadelphia to Camden. The jury returned a verdict of not guilty. The Philadelphia United States Gazette says 'we have no recollection of any trial in this vicinity that excited so much interest.'

A New York paper referring to this trial and verdict, says:—

'This is a most extraordinary verdict, in a most extraordinary case, when we look coolly at the affair. If a just and discriminating regard had been paid to all the circumstances of the case, Mercer should have been found guilty of manslaughter, recommended to mercy, and pardoned by the Governor of New Jersey in a few days thereafter. This was a course demanded, out of respect to the laws. We cannot find any language sufficiently strong to express our destation of the outrage committed on Sarah Mercer—but the assassination of Heberton, however much provoked, was a clear violation of law, which the jury by their verdict have set aside and nullified. Their verdict is therefore a simple nullification of the institutions of civil society, and contrary to all the facts in the case, however much popular feeling may overlook it, in consequence of the awful provocation given by Heberton.'

'We regard, therefore, the whole series of these transactions as unfortunate for the peace of families and the safety of individuals, as they are for the stability of civil society and the authority of legal institutions. Popular violence and popular sympathy may equally set at naught the law, and hurry society into a state of anarchy and confusion, when crime is left to the chances of personal expiation.'

One of the remedies, and an important and essential one, of this personal violence, in punishment of injuries for which the law has no suitable and adequate penalties, must be found in the enactment and faithful execution of laws with heavy penalties of imprisonment for such offences—penalties sufficiently severe to check and restrain the whole tribe of idle dissolute and unprincipled young men in our large cities, who are now pressing on the very vitals of society, and not only setting at defiance the laws, but outraging all sense of public decency, as well as every obligation, not only of social duty but even of humanity.

Another remedy is education, moral and religious education, family discipline. The young, as they are passing through the trying and dangerous periods from early youth to manhood, should be guided, aided, and protected with unswerving watchfulness and care, and in constant and prayful reliance on the aid and blessing of Heaven.

Acquital of Commander Mackenzie.—It appears that Mr. Mackenzie has been honorably acquitted, by the Court Martial, of every charge preferred against him, and that the decision has been approved by the President.

This decision will we think, be generally received with favor. It could not have been otherwise, in justice to this able and gallant officer. His situation, from the moment that that most daring and murderous plan of mutiny was discovered, was the most trying, perhaps, of any in which any officer of our Navy has ever been placed. It was a condition that involved a truly awful responsibility, and one, at the same time, that required prompt decision and energetic action. It is quite impossible that landsmen should fully understand the difficulties of his position. That his conduct, in word and action should, in so great an emergency, have been in every particular, above all liability to blame, and to unfriendly criticism, would have been miraculous. That the course he pursued was approved by his pears, after a full and careful investigation of all the facts of the case, and this sentence of acquitta' confirmed by the highest authority of the nation, is highly to his honor, and must be a subject of gratifying reflection, not only to his immediate friends, but to all the friends of a properly disciplined and efficient Navy.

The several charges against Capt Mackenzie are thus stated in the New York papers.—1st. Of murder on the high seas, on board of a United States vessel; 2d. Of oppression; 3d. Of illegal punishment, together with the specifications there under, the finding of the Court was 'not proved.'

Upon the 4th charge, of conduct unbecoming an officer, which was waived by the Judge Advocate, the Court took no action.

Under the 5th charge, of cruelty and oppression, the specification, viz:—In that he habitually inflicted cruel unnecessary punishment upon his crew, was waived by the Judge Advocate, as being too vague. 'As far as evidence was offered under the 5th charge, the Court do find no proof of mistreatment of the crew of the Somers generally by Commander Mackenzie, nor of individual maltreatment, and therefore find it not proved.'

'The Court *do therefore* honorably acquit *Commander* Alexander S. Mackenzie of all the charges and specifications preferred against him by the Secretary of the Navy.'

The finding of the Court had been approved by the President.

Boston Employment Society.—This Society has been the means of obtaining situations for a large number of persons, but as the wheels of trade are not yet fully in operation, there are still hundreds in this city who cannot find employment; and yet persons from the country are constantly coming to Boston to seek, in vain, for situations. Under these circumstances, the Directors of the Employment Society have passed the following resolutions, which they have sent to the papers for publication.

Resolved, That owing to the peculiar state of the times, there are now more persons out of employment in the city than have been for years, and that the daily arrival of persons seeking for work but adds to the present distress, therefore—*Resolved*, That the Society earnestly recommend to those who reside in the country, not to resort to Boston in hopes of obtaining employment, which there is little or no chance of procuring.'

Naval.—Left at Rio Janeiro, Feb. 16th, U. S. ships Delaware, Com. Morris, and John Adams Capt. Canover. The reported mutiny on board this ship arose from the simple fact of three men being discharged for drunkenness, &c, at Rio, and sent home in the brig Tweed, bound to Baltimore; otherwise the best feeling and harmony prevailed on board the ship.

Temperance.—They had a splendid tea party to aid the noble temperance reform, last evening, at the Lyceum Hall, Cambridge—which was beautifully ornamented with the American stars and stripes, banners, flowers, &c. Every thing went off excellently. The company was numerous, and abundance prevailed, both for the body and the mind. It was 'the feast of reason and the flow of soul.'

Watertown! yes, *Watertown* did the same thing, and in as good style as Cambridge.—*Mercantile Journal, Thursday.*

A Judicious Appropriation.—We are pleased to learn that the Hon. James M. Porter, Secretary of War, has provided means for the continuance of the Magnetic Observations heretofore made under the auspices of the American Philosophical Society, and with the instruments of the Girard College. The connexion of these observations with the geographical determinations entrusted by law to the Corps of Topographical Engineers, is obvious, and must add essentially to the value of a portion of these results. The value of the observations to general science, and the fact that all civilized nations have taken part in them, further interest us in their continuance, and increase the gratification which we receive on other grounds, from this act of well timed liberality on the part of the Secretary.

Jesuitism.—The Christian Index, a Baptist paper, published at Penfield Ga., has the following article on Jesuitism.

'As the order of Jesuits have recently been introduced into this country, it may be of importance to our readers to know something of the principles upon which they act: we therefore add here some of the directions that were given by the famous Jesuit, Contzens, for the introduction of popery into a country. He directs,

1. 'That it be done under the pretence of ease to tender consciences; which will gain a reputation to the Prince, and not seem to be done from his inclination, but out of kindness to his people,'

2. 'That when liberty of conscience is granted, then the parties be *forbid to contend with each other*; for that will make way the more easily for one side to prevail, and the Prince will be commended for his love of peace.'

3. 'That those who suspect the design and preach against it, be *traduced* as men that preach *unreasonable doctrine*, that they are *proud, self-opinionators*, and *enemies to peace and union.*' See Stillingfleet's Unreasonableness of Separation, &c., Preface, p. 19 and Dawson's Mem. Ch. Eng. p. 16.

If the above is characteristic of Jesuitism, as we believe it to be, there is evidently much more of Jesuitry in the world than people generally suppose; and the Roman sect is not the only one in which it is to be found.

Fatal effects of intoxication.—We learn from the Greenfield Gazette that a young man named Medad Moody was stabbed in Northfield, on the 29th ult., by one Henry Wright, and has since lain in a critical state, there being little hope of his recovery. Wright was intoxicated, and when the assault was committed, Moody was endeavoring to take a child from him, who was supposed not to be safe in his keeping. Wright has been committed to answer for the offence.

From Oregon.—Dr. Whitman, a member of the Presbyterian mission to Oregon, has arrived in New York from that territory. The Tribune states that he brings information that the settlers on the Willamette are doing well; that the Americans are building a town at the falls of the Willamette; that a Mr Moor, of Mr Farnham's party, some sixty years of age, was occupying one side of the falls, in the hope that government would make him wealthy by the passage of a pre-emption law; that the old man Blair, another member of the same party, was living comfortably a short distance above, as all who have read Mr F.'s travels well know he deserves to do. Dr. W. left Oregon six months ago; ascended the banks of Snake or Laptin River to Fort Hall, and was piloted thence to Santa Fe by the way of the Soda Spings, Brown's Hole, Colorado of the West, the Winn, and the waters of the del Norte. From Santa Fe he came through the Indians that have been removed from the states to Missouri. The doctor's track among the mountains lay along the western side of the Anahuac range; and he remarks that there is considerable good land in that region.

Late from Hayti.—The brig Nonpareil, Capt. Pope, arrived at this port yesterday morning, from Gonaives, which place she left the 20th ult. Capt. Pope reports, according to the Merchant's Exchange Books, that President Boyer had abdicated, and fled on board an English corvette, on the 13th, and sailed for Jamaica on the 15th. The revolutionary movements were such, in the southern and western parts of the Island, that commercial operations were entirely suspended. The Patriots took possession of Gonaives on the 17th—but were not able to hold it, except conditionally.

Railroad from Pittsburgh to Cumberland.—The people of Pittsburgh are talking about constructing a Railroad from that city to Cumberland, Md. Such a road would bring the cities of Baltimore and Pittsburgh within fifteen hours of each other. It is said by experienced persons that Pittsburgh could nearly as easily construct a railroad, as a macadamized turnpike, owing to the fact of her manufacturing every thing within herself.

Slave Insurrection at Cuba.—A letter from Matanzas of March 29, at the Merchant's Exchange, states that an insurrection broke out on the 25th, at Bemba, about fifty miles from Matanzas, the news of which had caused great alarm. The reports, however, as usual, were exaggerated, though it turned out that three white persons were killed, and the two sugar estates which were the seat of the insurrection were partially damaged. Many negroes were killed, and the loss to the estate would be further enhanced, as the surviving negroes will be lost to their owners.

MARRIAGES.

In this city, on Wednesday evening, April 12, by Rev Mr. Rogers, John Alfred Cummings, M. D., to Miss Frances Maria Dexter, daughter of the late James Dexter, Esq., all of this city.

In this city, by Rev Mr. Thompson, Mr. Alfred Lang, to Miss Susan S. Burleigh.

In East Bridgewater, by the Rev Mr. Blanchard, Mr. J. S. Eastman, to Miss Mary Young, daughter of William Young, Esq.

In Philadelphia, on the 29th ult. by John M. Scott, Esq., Mayor, Charles A. Lyman, to Elizabeth S. Hollingsworth, daughter of Thomas G. Hollingsworth Esq. of that city.

DEATHS.

In this city, yesterday afternoon, Rev Wm Smith, pastor of the M. E. Society, Church street, 41.

In this city, April 6, Mr Nathan Mitchell, of Bridgewater, 46.

In this city, March 11th, Miss Azubabe Sargent, formerly of Bellows Falls, Vt, 38.

In this city, Mr. Joseph Willcutt, 62.

In Lancaster, suddenly, March 15th, from the rupture of a blood vessel, caused by diseased lungs, Dea. Samuel Farrar White, aged 50.

In Ashburnham, March 30th, Mr. Samuel H. Hayes, aged 26.

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HENRY F. EDES.
Boston, April 1, 1843. 4t

A BOOK FOR EVERY AMERICAN—Pictorial History of the United States, from the discovery of America by the Northmen to the present time, by John Frost, Professor of Belles Lettres in the High School of Philadelphia—embellished by upwards of three hundred original cuts, designed by Croome expressly for this work, now in progress of publication, and to be completed in twenty monthly numbers, at the unparalleled low price of twenty five cents—the whole forming four octavo volumes.

Persons at a distance desirous of obtaining the work direct from the publishers will please remit five dollars, free of expense of postage (Postmaster's franks can be obtained for remittances by periodicals) and the whole work will be sent. Clubs by a remittance of ten dollars will receive three copies; by a remittance of fifteen five copies. Postage of each number under a hundred miles, four and a half cents; upwards of an hundred miles, seven and a half cents. SAXTON, PEIRCE & CO,
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THE MONTHLY Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett.

Contents of the Number for April.

The rise of a Christian Hierarchy.
Psalm cxxxix; The Deaf and Dumb Boy.
English Sermons on Dr Channing's Death.
Death and Immortality; The Promised Rest, a Sermon by Rev. Andrew Bigelow.
Flint's Collection of Hymns; Notice of Rev. William G. Swett.
Notices of Books, Intelligence, &c. WILLIAM CROSBY & CO, 118 Washington st. a1

STEPHENS YUCATAN—This day received, and for sale at TICKNOR'S, corner of Washington and School sts., Incidents of Travel in Yucatan, by John L. Stephens, author of Incidents of Travel in Egypt, Arabia Petrea and the Holy Land; Incidents of Travel in Central America, &c. illustrated by 120 engravings, in 2vols, 8vo. a1

SABBATH SCHOOL DEPOSITORY—The subscribers are now adding to their usual extensive collection of Sunday School Books, all those issued since the last 'Anniversary Week,' that are suited to the purpose. Making this a chief branch of their business, they are enabled to furnish as large a variety and upon as good terms as can be found in the city.

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JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St, Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

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BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite School st., Boston.

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DR. CHANNING'S WORKS—New volume. This day published, a new volume (the sixth) of the works of the late W. E. Channing, D. D. Bound to match the previous volumes. Subscribers can be supplied at CROSBY'S, where also may be had a new edition of the entire works in 6 vols, 12mo—for sale at 118 Washington st. m18

SEARS' NEW MONTHLY FAMILY MAGAZINE—The cheapest and best periodical published in the United States—Contents of the March Number—Social Memories of Great Men, No. 3; Bacon; Maxims; Ancient Churches of England

POETRY.

THE CONQUEROR WORM.

Lo! 'tis a gala night
Within the lonesome latter years—
A mystic throng, bewinged, bedight
In veils and drowned in tears,
Sit in a theatre to see
A play of hopes and fears,
While the orchestra breathes fitfully
The music of the spheres.

Mimes, in the form of God on high,
Mutter and mumble low,
And hither and thither fly—
Mere puppets they, who come and go
At bidding of vast shadowy things
That shift the scenery to and fro,
Flapping from out their Condor wings
Invisible Wo!

That motley drama—oh, be sure
It *shall* not be forgot!
With its Phantom chased forevermore
By a crowd that seize it not,
Through a circle that ever returneth in
To the self-same spot,
And much of Madness and more of Sin,
And Horror the soul of the plot.

But see, amid the mimic rout,
A crawling shape intrude!
A blood-red thing that writhes from out
The scenic solitude!
It writhes!—it writhes!—with mortal pangs
The mimes become its food,
And the angels sob at vermin fangs
In human gore imbued!

Out—out are the lights—out all!
And, over each dying form,
The curtain, a funeral pall,
Comes down with the rush of a storm,
And the seraphs, all haggard and wan,
Uprising, unveiling, affirm
That the play is the tragedy 'Man,'
Its hero the Conqueror Worm.

MISCELLANEOUS.

(From the Baltimore Clipper.)

RISING IN THE WORLD.

As this phrase has become stereotyped, and many use it without knowing its real meaning, I have extracted from Mr. Burnap's lecture on the 'Privileges and Follies of American Society,' his ideas of 'rising in the world,' whose views are excellent, and should be more widely disseminated, particularly for the benefit of those, whose sole ambition is to *cut a dash*, live in a large house, bring their sons up in idleness, or educate them for merchants, lawyers, and doctors: their daughters to look with superlative contempt upon honest and industrious young men, whose merits and abilities are equal, and often superior to their own. It is this pernicious error, which is so ruinous to society, it fills the mercantile line to excess, and makes professional life a mere 'labyrinth of laziness,' and mistaken respectability. But for Mr. Burnap's definition of the term, which is thus:

'It is all well that there should be the strongest desire of rising in the world—but what is rising? Here is all the difficulty. Is it for the prosperous man to move into a bigger house, and patronise the tailors, the milliners, and upholsterers, and give splendid entertainments? This may be perfectly allowable and proper as the reward and natural consequence of industry and frugality, but it is not rising in the world. It amounts to nothing but simply patronising tailors, milliners, upholsterers, and cooks. The only way to rise in the world, even for the prosperous man, is to cultivate his mind and manners, and educate his family. It is not to set up his carriage, though this may be perfectly allowable if he can afford it;—it is not to resort to this or that watering place, though there is no objections to his doing that if he pleases—it is to raise himself and family in the scale of moral and intellectual beings—it is not to bring up his sons in idleness, under the preposterous notion of making them gentlemen, and in so doing make them fops and dandies, instead of men, and thus prepare them for squandering his estate much faster than he amassed it;—it is not to educate his daugnters with merely showy accomplishments, and with the expectation that this world is to be a show, and life a holiday.

'The best symptom of rising in the world that he can give, is to despise the follies of American society, to set at naught the despotism of foreign fashions, to perceive and resist the absurdity of a business community following in the footsteps of the idle and worthless aristocracy of Europe. It would show hopeful signs of rising above the vulgar, both great and small, if he should refuse to countenance the nonsense of turning night into day, and day into night; and as the end of society is enjoyment, he should perceive the ridiculousness of going to a party of pleasure at his usual hour of retiring to rest. It would show that he was rising if he should bring up his sons to some useful, honorable, and profitable employment, and save them from the degradation of living to show off their persons and fine clothes in the streets. If he should infuse into the minds of his daughters a strong tincture of common sense, and teach them to look on life as a scene of elevated duty and responsibility, instead of an opportunity for the indulgence of ambition, vanity, and selfishness. * * *

'But it may be asked, if these evils I have been enumerating are hopeless and without cure? I answer that the case is not hopeless—the remedy is at hand, and of the easiest application—all that is wanting is the revival of common sense, and the assertion of personal independence. No nation has more of both of these qualities than the Americans, but circumstances for the time have put them in abeyance—fashionable habits do not sit well on the American people—the very people who conform to them, have a secret contempt for them, even while they submit to their bondage.'

A NEW FOREIGN GRASS.

A grass has been discovered in the Falkland Islands which is described as well calculated to fatten stock, and to furnish food at a cheap rate for millions of cattle. We find the following account of this valuable grass in one of our London papers. It is given in an extract of a letter by a gentleman connected with Capt. Ross's Antarctic Expedition to a friend in Germany. The grass is especially mentioned as being adapted for the heaths of Great Britain:—

The splendid tussack grass is the gold and glory of these islands. It will, I hope, yet make the fortune of Orkney and Irish landowner of peat bogs. Every animal here feeds upon it with avidity, and fattens in a short time. It may be planted and cut like the guinea grass of the West Indies. The blades are about six feet long, and from 200 to 300 shoots spring from one plant. I have proved, by several experiments, that one man can cut 100 bundles in a day, and that a horse will greedily devour five of these in the same time. Indeed, so fond of it are both horses and cows, that they will eat the dry tussack thatch from the roofs of the houses in preference to good grass. About four inches of the root eats like mountain cabbage. It loves a rank wet peat bog, with the sea spray over it. Indeed, when the sea beats with the greatest violence, and the spray is carried farthest, then the tussack grass thrives the best on the soil it loves. All the smaller islands here, though some of them are as large as Guernsey, are covered with tussack, which is nutritious all the year.

It seems singular enough that, at this particular time, the tussack grass should be brought into notice; and the enterprising agriculturists of Britain will not allow the fact to go unnoted.

AMERICAN FISHING GROUNDS.

At a recent meeting of the Chamber of Commerce of Halifax, Nova Scotia, it was stated that a despatch had been received from the Home Government, enclosing an opinion of the Crown officers in England with reference to the right of the Americans to fish on the coast of British North America.

Whether the views contained in this despatch are correct or not, it was regarded by the Halifax merchants as a document of great importance. It will be seen that it may have a corresponding importance to American fisherman and owners of fishing vessels. The following is a note of its contents:

The Secretary read this opinion to the meeting. It defined explicitly the rights of the Americans. It stated that the treaty of 1781 had been abrogated by the last War, and that the rights of American fisherman are now defined by the Convention of 1818. By this they were admitted to participate in the fisheries everywhere beyond three marine miles from the coast, and the Crown officers gave a decided opinion that these three miles should be measured from a line drawn from head land to head land of the coast, and that it by no means permitted the Americans to enter the Bays and Harbors to fish, even though, in so doing, their vessels should be three miles from land. The right to pass through the Gut of Canso was most explicitly denied as regarded all foreign vessels—that passage being only, in some places, one mile in breadth; and the casting of bait overboard, was declared to be the same as fishing. With regard to the assumed right of the Americans to land on the Magdalen Islands, the opinion declared was that by the convention they had the right of landing to cure their fish, on all the *uninhabited* coasts of Newfoundland and Labrador, but they had no right to land for this purpose on any place inhabited by British Subjects. The privilege of entrance for procuring wood and water was unrestricted.

THE STRIPED PIG OUTDONE.

'Is the Cape Ann stage in?' inquired two gentlemen to the bar-keeper of a hotel in Portsmouth. 'Yes sir,' was the reply. 'Two back seats inside,' said one of the gentlemen, and they both left the room. In a moment after, a single gentlemen came in. 'The Cape Ann stage in?' inquired he.—'Yes sir,' said the bar-keeper. 'One back seat inside,' responded the gentleman and went into the back room. In this way several entered, some engaging back seats inside, some two or three took front seats inside, and one man took an outside seat.

I remarked to the bar-keeper that there was a great deal of travel on the Cape Ann route, observing at the same time that it was a little strange that passengers should prefer a stage to the railroad; besides, how do you find so many back seats?

The bar-keeper looked shy, put his finger to his nose, and winked. I was a little suspicious before, but at this manœuvre I knew there was mystery, and, determined to find it out, commenced questioning him. He looked wise, twisted himself a little, and said, 'then you don't know the secret,'—'No,' said I, 'but I have great curiosity to do so.' A gentleman who entered, overheard the last of the conversation, and coming up to me said, 'Friend, I'll let you into the secret; but before I can do it you must engage a seat.' 'Very well,' said I. He went up to the bar and enquired of me what seat I would take; I replied that the stage was pretty well filled inside, therefore I would prefer an outside. We went into the next room, where several were drinking, and sat down. Soon after a waiter came in bearing a glass of brandy and water, and one of lemonade. The mystery was solved, the deceit brought to light, and I was astonished.

So many back seats inside, were so many glasses of brandy and water (strong.) The front seats inside were so many glasses of gin and sugar. The two outside seats were two glasses of lemonade, one of which I was fortunate enough to choose.

Soon after this discovery, the travel on that route began to fail. The cold water folks broke it up entirely.—*Emancipator and Free American.*

A PIOUS MOTHER.

It is said, that, in the hand of one of the mummies found in a pyramid, was discovered a bulbous root, which being placed in the earth, grew and bloomed a beautiful but unknown flower, after having been buried for many hundred years. So may the good seed of God spring up after many years. We mention a case in point. Some years since, a venerable old man, upwards of one hundred years old, was the subject of converting grace in an American state. The cause of his conversion was hearing a text of Scripture, which his pious mother had taught him in England, one hundred years before!

'Though seed lie buried in the dust,
It shan't deceive our hope;
The precious grain shall ne'er be lost,
For grace insures the crop.'

THE YOUTHFUL MIND.

A straw will make an impression on the virgin snow; let it remain but a short time, and a horse's hoof can scarcely penetrate it. So it is with the youthful mind, A trifling word may make an impression on it—but after a few years, the most powerful appeals may cease to influence it. Think of this, ye who have the training of the infant mind, and leave such impressions thereon as will be safe for it to carry amid the follies and temptations of the world.

LORD BYRON.

When Lord Byron was in Greece, he said to Dr. Kennedy, a pious physician of his acquaintance, that he wished he were a Christian. Said he, 'I am tired and sick of everything in life; there is no joy to be found on earth.'

'Do you read the Bible,' said Dr. K.

'Yes,' said he, 'and carefully.'

'Do you pray?' said Dr. K.

'Why, no,' said Byron, 'I don't pray: I have not got quite so far as that yet.—But perhaps I shall by and by.'

And why did he not pray? And why did Dr. Kennedy find it impossible to induce him to pray? Because Byron could not pray, and yet cling to his hateful sins. He could not, as long after the hour of midnight he returned to his room, from scenes of carousal and debauchery, then bow the knee in solemn prayer to a holy God. He must either abandon his profligacy, or abandon communion with his Maker, which last he abandoned as you all know.

And, when he said, I have often wished for insanity, any thing to quell memory, the never dying worm that feeds on the heart, we see the evidences of that retribution for a prayerless life, which God sometimes commences even here on earth.

CHRISTIANITY.

Pure Christianity never was, nor never can be, the national religion of any country on earth. It is a gold too refined to be worked up with any human institution, without a large portion of alloy; for no sooner is this small grain of mustard seed watered with the fertile showers of civil emoluments, than it grows up a large and spreading tree under the shelter of whose branches and leaves, the birds of prey and plunder will not fail to make themselves comfortable habitations, and thereby deface its beauty and spoil its fruits.

—

If ingratitude were to be punished by a law, it would discredit the obligation; for a benefit is to be given, not lent: and if we have no return at all, there is no just cause of complaint: for gratitude were no virtue, if there were any danger in being ungrateful.—*Seneca.*

—

Such is the diligence with which, in countries completely civilized one part of mankind labour for another, that wants are supplied faster than they can be formed, and the idle and luxurious find life stagnate for want of some desire to keep it in motion. This species of distress furnishes a new set of occupations; and multitudes are busied from day to day in finding the rich and the fortunate something to do.—*Johnson.*

—

Truth whether in or out of fashion, is the measure of knowledge, and the business of the understanding; whatsoever is besides that, however authorized by consent, or recommended by rarity, is nothing but ignorance, or something worse.—*Locke.*

—

All false practices and affectations of knowledge are more odious to God, and deserve to be so to men, than any want or defect of knowledge can be.—*Sprat.*

—

The roses of pleasure seldom last long enough to adorn the brow of him who plucks them, and they are the only roses which do not retain their sweetness after they have lost their beauty.—*Blair.*

—

Man was never intended to be idle. Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health.

—

Poverty disgraces none, unless it be the fruit of idleness while industry is always honorable, even unattended with success.

WHAT A CHILD SHOULD BE TAUGHT.

When a child is capable of being taught there is a God, he should be told who made him, and what his Maker requires of him. He should be taught that he is a sinner, and the way of salvation should be opened to his mind. He should be early instructed in the plainest principles of the Christian religion,—taught to fear God, and to shun the ways of sin: and as his capacity for receiving instruction enlarges, he should be made further and further acquainted with Scripture truth. He should be taught to treat his parents with profound respect; never to address them in a reproachful or saucy manner,—never to grumble, or complain when they bid him do any thing lawful and reasonable, but to do it promptly and cheerfully:—to address them always in respectful language, with Sir, or Mam, or with father or mother, annexed to their communications and replies. He should never sit, in a house, or enter it with his hat on, especially in the presence of his parents and before other superiors. Whistling, or light singing, or loud laughter before them, is unbecoming, and ought not to be allowed.

He should be taught to treat his superiors in general with respect, and his equals with kindness,—to hate no one,—to render good for evil, and be ready to do good to his fellow-creatures as occasion may require; especially to be pitiful to the needy and afflicted. He should be warned against cruelty to brute animals,—against giving them unnecessary pain, and sporting with their miseries. He should be reminded who it is that makes him too differ from others, and to be thankful for all the blessings he enjoys.—*Mother's Magazine.*

DIFFERENT WAYS OF ARRIVING AT PEACE CONCLUSIONS.

The friends of peace aim at a single object common to them all, the abolition of war—not what any one may choose to call war; but the well-known, immemorial custom of nations or states settling their difficulties by violence and bloodshed. This is the evil, the only evil, against which we are united; and the whole design of our associated efforts will be accomplished by the entire extinction of this custom.

Here is the conclusion in which all the friends of peace meet; but it is obviously possible for them to reach it in a variety of ways. They come to the same result, but each by arguments more or less peculiar. One set of peace-men, believing in the strict inviolability of human life, condemn *all* war, because it is a wholesale and terrible violation of this comprehensive principle, which obliges them also to discard capital punishment, and all such use of force in supporting government, and suppressing mobs and other popular tumults, as shall take, or intentionally endanger life.—Other strong friends of peace, who believe, with the former, all war to be unchristian, reach this conclusion, not as an inference from the inviolability of human life, but as the result of more general arguments from the gospel.—Still another class of moderate peace-men, the most numerous, and at present the most influential with the multitude, sincerely desire to see the whole war-system abolished, but deem it right even for Christians to fight in strict self-defence. The two former classes are influenced mainly by the scriptural or moral arguments against war; while the latter look chiefly at its waste of property, its havoc of human life, and the endless train of evils which serve to illustrate its inexpedience.

Now, the cause of peace is responsible, not for the logic of its friends, but only for the conclusion in which they all unite. They are combined for the abolition of war; and he is a friend of peace who labors with them for this common object. We may not feel the force of his arguments, nor be willing to endorse the premises from which he reasons to the same conclusion with ourselves; but, if he meets us there, we welcome him as our co-worker, and cheerfully allow him to use such arguments as are most convincing to himself, and to other minds of a similar cast.

Nor is the cause of peace peculiar in this respect. The friends of temperance manage theirs in the same way, and permit each other, without rebuke or displeasure, to persuade themselves, by whatever arguments they please, into abstinence from all that can intoxicate. Such abstinence is their sole aim; in this they are all united; and for this alone is the society responsible. One may argue as a Unitarian, another as an Orthodox man; one as a Protestant, another as a Papist; one as a Christian, another as an infidel. The society is concerned not with their logic, but mainly with the conclusion of total abstinence to which all alike come; and when there, every man, however unsound or frivolous his arguments may appear to his associates is regarded, as a good temperance man.

Now, we claim the same indulgence for the friends of peace. They are laboring solely for the abolition of war, national war; in this object they all unite; and for this alone is the peace society responsible. Its members, like those of the temperance society, may reason differently; and men often reach right conclusions by wrong or weak arguments; but for their logic, whether sound or unsound, only the individuals who use it, should be held to any account.

In this respect the cause of peace has been unfairly treated. If any of its friends argue from premises too high or too low, too broad or too narrow, forthwith the society itself has been reproached by all that disliked such logic. We would not endorse any wrong or feeble arguments; but we let every one reach the conclusion of abstinence from war by such considerations as have the most influence over his own mind, and merely ask not to be held responsible ourselves for his logic. We *are* responsible for the result to which he comes in common with ourselves, but not for the way in which he reaches it.

Some of our friends, arguing to our conclusion from the strict inviolability of human life, are met with the objection, that such a doctrine subverts or neutralizes civil government; and we deem it an act of simple justice to let them, as we do in the following article, show how law can be enforced, and government maintained, without the sacrifice of human life. The argument will speak for itself; and even those who are not convinced, must acknowledge the writer's ability and candor. *Advocate of Peace.*

DEVOTIONS OF the Deaf and Dumb—Or a Paraphrase on the Lord's Prayer, with an Introduction on the Nature of Prayer, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb—reprinted from the last London edition.

'Illustrations, new, simple, and sometimes affectingly beautiful, abound in these pages.'—Monthly Miscellany.

Published by W. CROSBY & CO, 118 Washington st. m11

MOTHERWELL'S POEMS.—Poems, chiefly Lyrical, by William Motherwell.

Published and for sale at TICKNOR'S, corner of Washington and School streets. march 7

RURAL AND DOMESTIC Life in Germany, by Wm. Howitt, with characteristic sketches of its cities and scenery, collected in a general tour, and during a residence in the country in 1840, '41 and '42.

This day received and for sale by Wm. D. TICKNOR, corner of Washington and School streets. march 7

DR. SHARP'S Thanksgiving-day Sermon—The Wisdom and Goodness of God in our calamities—a discourse delivered Nov. 24, 1842—just published and for sale at TICKNOR'S, corner of Washington and School sts. n4

NEW BOOKS—D'Aubigne's History of the Reformation, 3 vols, price $1,00. The Neighbors, best edition, and Masterman Ready, part 3—for sale at SIMPKINS'S, 21 Tremont Row. f25

NEW BOOK FOR SABBATH SCHOOLS—The Sunday School Singing Book, being a collection of Psalm and Hymn tunes, original and selected, for the use of Sabbath Schools.

The subscribers have in press and will soon publish the above named work, edited by a professor and teacher of Music, and designed to supply a need long felt by our Sunday Schools.

The difficulty of engaging children in this interesting part of the Sunday School service has been a subject of much complaint, and this work has been prepared for the purpose of creating among them an interest which cannot be excited when the child is endeavoring to sing by rote. WM. CROSBY & CO, Publishers, 118 Washington st. m18

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PIANO-FORTE MANUFACTURERS,
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THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "Currier & Gilbert, 365," "T. Gilbert," and "T. Gilbert & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. Gilbert is still actively and constantly engaged in superintending the business, assisted by his partner, Henry Safford, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

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In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

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And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

PARKER'S MISCELLANEOUS Writings.—The Critical and Miscellaneous Writings of Theodore Parker, Minister of the second Church in Roxbury, 12mo. Published and for sale by TICKNOR, corner of Washington and School sts. j14

THE NEIGHBORS.—By Mary Howitt. The Neighbors, a tale of every day life, translated from the Swedish by Mary Howitt.—Price 18 3-4 cents. Fresh supply received by W. CROSBY & CO., 118 Washington street. j14

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HYPERION, a Romance, by Prof. Longfellow, for sale by WM. D. TICKNOR'S, corner of Washington and School sts. m18

CHEAPEST WORK ever published is D'Aubigne's History of the Reformation, 9th edition, 3 vols, 12mo, well printed and bound, for $1 only.—The price of the London edition is $12—for sale by W. CROSBY & CO, 118 Washington st. m11

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The work will continue to be issued in a most tasteful manner, and its pages enriched by the productions of the most gifted writers.

The insertion of plates greatly enhances the expense, and the work can be sustained only by a corresponding increase of subscribers.

We offer a premium of twenty dollars for the best written original article of ten or twelve pages, showing parents how they may make home so delightful and happy a place for their children, and how such a love and reverence for the parents may be rooted and grounded in the hearts of the children, as will fortify them, while they remain at home, and after they have left, against the seductions of vice, whenever their thoughts recur to home and their parents.

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All the above named communications must be addressed to the editor, post paid, and must be in by the 15th of Feb. next. The real names of the writers must accompany the communications in a sealed envelope. These will not be opened till after the decisions are made, which will be made by clergymen of three different denominations.

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WM. C. BROWN,
Editor and Publisher, No. 1 Cornhill.
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It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

Geo. Hayward.

Boston, January 7th, 1841.
3m september 10

SELECT PREPARATORY SCHOOL for the Female Institutions of a High grade in the city. This School has been established by Professor T. R. JENKS, upon consultation with the gentlemen at the head of these Institutions, to remedy defects in preparation which they have long felt as injurious to the progress of their Pupils.

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Pupils are received as young as parents may instruct them, but none are retained over twelve years of age. Prof. J. has permission to refer to Geo. B. Emerson, C. Folsom, J. Hale Abbot, S. Adams, H. G. O. Blake, Esq. and Rev. C. E. Abbot—and also to the Rev. J. Pickering, N. P. Russell, M. Brimmer, S. A. Eliot, Nathan Hale, and L. Pope and G. F. Thayer, Esqs.—Dr. W. Channing, Dr. John Ware, the Rev. Dr. W. Jenks, Rev. Dr. J. G. Palfrey, Rev. A. H. Vinton, Rev. G. W. Blagden and Rev. W. M. Rogers.

Applications may be made until the commencement of the School, 13th Feb'y. inst., from 9 till 2, each week day, and afterwards during School hours, at the Rooms in Park street, under the Church.

Boston, February, 1843. 4t f11

A DICTIONARY—theoretical and historical, of commerce and commercial navigation, by J. R. McCulloch, Esq—edited by Henry Vethake, Esq., in 2 vols, 8vo. Fresh supply received and for sale by WM. D. TICKNOR, corner of Washington and School sts. j28

NO. 9 BRITISH and Foreign Medical Review, or Quarterly Journal of Practical Medicine and Surgery, edited by John Forbes, M. D.—Jan. No. Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. feb 11

ENGLISH BOOKS.—The Dramatic Works of Wycherly, Congreve, Vanburgh, and Farquhar, with biographical and critical notices, by Leigh Hunt.

The Mechanical Principles of Engineering and Architecture, by Henry Moseley, M. A., F. R. S., with illustrations.

The Life and letters of Cicero; the life by Dr. Middleton; Cicero's Letters to several of his friends, translated by Wm. Melmoth; Cicero's Letters to Atticus.

A Systematic Arrangement and Description of the Plants of North America, by Frederick Pursh, 2 v—24 engravings.

Received and for sale at WM. D. TICKNOR'S, corner of Washington and School streets. j21

ENGLISH BOOKS—The Poems of Geoffrey Chaucer, modernized; Wood's Views in London, Westminster and their vicinities, engraved from original drawings; Warton's History of English Poetry, from the close of the 11th century to the commencement of the 18th century. The Sentiment of Flowers, or language of Flora, by Robert Tyas, 9th ed., beautiful col'd plates; Landscape illustrations of the Bible, consisting of views of the most remarkable places mentioned in the Old and New Testament, from original sketches taken on the spot; Companion in the closet, or a complete manual of private devotion, 15th ed—for sale at TICKNOR'S, corner of Washington and School st. j14

NORTHFIELD ACADEMY.—The subscriber a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

BOOKS PUBLISHED and offered to the trade by SAXTON, PEIRCE & CO, 133 1-2 Washington street, Boston. January, 1843.

Musical Education Society's Collection of Church Music, 4th edition; Paul Percival, a Sea Story for the Young, sixth London edition. Just published.

Discontented Robins, by Miss Fox, new edition; Vestry Singing Book; Western Juvenile Harp; Lectures to Ladies; A Practical System of Book Keeping, by B. Wood Foster. In press.

Gerrish on the Prevention and Cure of disease; Bank of Faith; Plane Geometry; A Treatise of Consumption; In press. Cobbett's American Gardener; Mrs Opie's Works; Miss Mitford's Works; Scott's Poetical Works—Burns' Works—Moore's Works—Goldsmiths Works—Canning's Speeches; Ramble's Book Fishes—do Roman Stories—do Visit Grand Menagerie—do Raree Show—do Birds of Air—Berquin's Study of Nature—Diamond's Study of Nature—Village Stories—Children's Fire Side Book. j7

MILLERISM A DELUSION.—Whosoever doubteth let him call and purchase Prof. Stuart's Hints on the Prophecy of Daniel, second edition, with notes, or Dr. Pond's 'Review of Millerism,' or Rev. Mr. Colver's, or Rev. Mr. Brewster's, or several others on the same subject, and read and circulate and doubt no more. All for sale at reduced rates from six to sixty-seven cents, singly and by the quantity. Also Sears' Bible Biography. Sears' Wonders of the World, and his new Monthly Magazine, containing several hundred engravings, at $2 a year, 18 3-4 single. Any or all for sale as low as by the Publishers. Together with D'Aubigne's History of the Reformation, in numbers at fifteen cents each, or in one volume, neatly bound on fine paper, for $1 00. Subscriptions and orders solicited at WILDER & CO'S., General Periodical Office, &c., 67 and 71 Washington street, directly opposite the Post Office.

Also just received, the Christian Observer, (reprint,) Monthly, at $2 00. feb 11

WESTMINSTER AND EDINBURGH REVIEWS—Alison's History of Europe, No 5; D'Aubigne's History of the Reformation, in one vol. price $1,00; Ure's Dictionary of Arts and Sciences, complete in 1 vol, 1340 pages; the American Family Magazine; History of Missionary Enterprises in the South Sea Islands, complete in 2 vols, 525 pages, price 37 1-2 each; Christian Examiner and Christian Review, for subscribers, and for sale low at WILDER & CO, 67 and 71 Washington st. m11

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W. CROSBY & CO., 118 Washington st. feb 11

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Nov. 26. 6m

WORKS ON ANIMAL MAGNETISM—Facts on Mesmerism, or Animal Magnetism, with reasons for a dispassionate inquiry into it. By C. H. Townsend, A. M. late of Trinity Hall, Cambridge.

Practical Instruction in Animal Magnetism, by J. P. F. Deluse, translated by T. C. Hartshorn.

Report of Dr Franklin and other Commissioners, with an historical outline of the 'Science,' an abstract of the Report on Magnetic Experiments made by a Committee of the Royal Academy of Medicine; Price, 25 cts'—for sale at TICKNOR'S, No 135 Washington st. m4

VALUABLE WORK—For sale at TICKNOR'S, corner of Washington and School streets, Transactions of the Institution of Civil Engineers, in 2 vols 4to, with fine plates, portraits, autographs, etc. f4

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